Roots of Pashtun's/ Afghan's





Muhammad Jamil Khan Shamozai

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Muhammad Sardar Khan Shamozai



Muhammad Jamil Khan Shamozai

آسیا یک پیکر آب و گل است	ملت افغان در آن پیکر دل است
از فسادِ او فسادِ آسیا	از کشاد او کشاد آسیا

علامہ محمد اقبال

Alama Iqbal Says that
Asia is a body of water and mud
The Afghan nation is the heart of this body
From it's discomfort, is the discomfort of Asia
From its prosperity, is the prosperity of Asia

ذات بدلنے پر جنت حرام ہے

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَأَبِي بَكْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ۔

(۸۸) فرمایا حضور صلی اللہ علیہ وسلم نے جس نے اپنی ذات بدل دی، حالانکہ اس کو علم ہے کہ یہ میری ذات نہیں، پس جنت اس پر حرام ہے۔
(بخاری و مسلم)

Holy Prophet say that a person who
Changed his caste Althoug he knows
That it is not his caste. He will
Never enter to paradise

Well-organized Table of Contents

S/No	Title	Page No
1	Introduction	11
2	PREFACE	14
3	Unique Author	16
4	History and Pashtun's	19
5	Expansion and Dedication	24
6	Pashtun	30
7	AFGHAN	118
8	SARBANI	131
9	Pathan	184
10	Ghargusht	206
11	Khilji	214
12	Parthain / Pehlavi	227
13	White Huns Hephthalite	253
14	Gujjars	259
15	Kamboja	283
16	Rajput	290
17	Sarmatians	299
18	Afghanistan	302
19	Sistan	306

20	Arabs in Afghanistan	316
21	Pashtun in Arabia	322
22	Provinces of Darius Empire	330
23	Gandahara	330
24	Paktia / Apraite	337
25	Dadike / Dard	342
26	Satagydia	344
27	Pashtun Residential areas in Ancient times	350
28	Greater Khurasan	350
29	Khwarzam	352
30	Arachosia	354
31	Gorgan (Hyrcania)	357
32	Jedrosia	358
33	Drangiana	359
34	Conclusion	367
35	Bibliography	369

List of Illustrations and Maps

S/No	Illustrations & Maps	Page No
1	Scythia (Pukhtonkhwa)	103
2	Progression of Nations	104
3	Migration of Israels	105
4	Pashtu Speaking Areas	106
5	Zorathustra	107
6	The Rulers of Pashtun before Islam	108
7	Pushtun People	109
8	Pashtun and Saka	110
9	Scythian Coins	111
10	Indo-European Language	112
11	Haplo Group of Pashtun	113
12	Alphabets of Aramy, Persian and Pashto	114
13	Descendants of Noah	115
14	Ancestors of Different Nations	116
15	Gnealogy of Pashtun	117
16	Yousafzai Malak	174
17	Beheading Enemy by Scythians	175
18	Indo Scythian king Azes	175
19	The Pahstun regions at the time of the Arab invasions included Gharjistan, Ghoristan and Sijistan	176
20	Indo Scythians Kingdom	177
21	Neshak, Garkoya, Khash, Zaranj and Asafzar ancestral region of Yousafzai in Sistan	178
22	The Yousufzai Kings before Christ (B.C)	179

23	Rulers of Dir and Chitral	180
24	Rulers of Swat	181
25	Rulers of Dir State	182
26	Rulers of Dir State	183
27	Dahaestan	204
28	Migration of Dahak	205
29	Assault of Kushan	224
30	Kushan People	225
31	Kucha/Kuqa the lard of Khiljis	226
32	Parthia	250
33	Indo Parthians	251
34	Parthian Kings	252
35	Haphtilite Country	256
36	White Huns	257
37	Sogdiana	258
38	Kamboja State	287
39	Migration of Kamboja	288
40	Kamboja People	289
41	Khyber Pakhtunkhwa during the time of Alexander the Great	297
42	Sikandar the Great in Swat	298
43	Sarmathian Women	301
44	Ahmad Shah Abdali Founder of Afghanistan	305
45	Sakastan in the Sasanian Empire	314
46	Kushan and Saka	315
47	Provinces of Hakhamonshi Empire	345
48	Gandhara	346
49	Gandhara Art	347
50	Peshawar at the time of English Empire	348
51	Paktia	349

52	Arakozia	361
53	Dhaestan, Gorgan and Parthia	362
54	Gedrosia	363
55	Great People	364
56	The King who ruled half the world	365
57	Famous Warrior Rulers	366

Introduction

My name is Muhammad Jamil and my father's name is Muhammad Sardar Khan. I was born in 1954A.D in the Shamozai area of Swat. We belong to the Bazid khel family of the Yousafzai tribe.

I received my primary education from Government High School Shamozai in my area. I graduated from the University of Peshawar in Botany. After completing my education, I was appointed as a Tehsildar in the Revenue Department. Thus, it seems that I had acquired knowledge about plants, but by profession I was an employee of the Revenue Department. I had no connection with history. But nature bestowed a beautiful favor on me that there was a person in my circle whose name was Roshan Khan and he was a resident of Swabi Tehsil. He was a friend of my father. His knowledge about the history of the Pashtuns was very extensive and he himself had written several books on the history of the Pashtuns. Roshan Khan used to visit my father. Both of them often discussed the history of the Pashtuns and Roshan Khan used to send my father books written about the Pashtuns.

I used to listen their talks about the Pashtuns and sometimes read Roshan Khan's books. That's how I became very interested in the history of the Pashtuns.

I considered this interest a gift from nature and did not let the colours of this gift fade. Wherever I found a book about the ancestors of the Pashtuns, I would buy it and read it carefully so that I could get accurate information about the Pashtuns, who the Pashtuns are and where they came from?.

In this way, I collected many books, including those by famous authors such as Karo, Bahadur Shah Zafar, Roshan Khan and Belo etc. are included. From the study of these books, I came to know that almost all the authors believe that the Pashtuns are the descendants of a person named Qais. Qais had four sons, Ghorghasht, Sarbani, Batan and Karlarni. And then the Pashtuns spread from these four people. They also write that Qais was alive during the time of the Prophet Muhammad. He went to Madina with a delegation and there, appeared in the presence of the Prophet Muhammad (peace be upon him) and accepted Islam. The Prophet Muhammad (peace be upon him) gave him the Islamic name Abdur Rashid.

As I read this story, various questions arose in my mind.

(1) Who was this Qais and where did he come from?

(2) Did at the time of Prophet, only one person and his four sons belonged to the Pashtun tribe?

(3): Qais' parents and other people from his tribe belonged to which nation?

(4): If the other people in the delegation with Qais were also Pashtuns, then where did their children go?

(5): If only one person was a Pashtun during the time of the Prophet (peace be upon him), then at the time of Hazrat Usman the Pashtuns somehow became such a large nation that they fought the Arabs, and the Arabs could not defeat them.

To solve this mystery, I tried to get information from all sources and read any book I could find on the subject, but I could not reach any definite conclusion.

Finally, when we had access to computers, people had added a lot of information about the Pashtuns on the Internet. I used to read each person's article with light and try to get some material from it. The information I got from these writers. I used

to try to verify them from different sources and try to find out which researchers and historians' information is based on reality and which is just fiction. In this research, I saw a ray of light and I understood that now I had found a way to reach the ancestors of the Pashtuns. By following this path, I got enough information to trace the ancestors of the Pashtuns to some extent. I decided to bring the information collected from various sources about the ancestors of Pashtuns by me to bring in the knowledge of other Pashtuns.

These are not made-up stories. I am not adding anything to this on my part, but I am compiling this book in the light of the references and research of eminent historians and researchers and to the best of my knowledge, all this information is correct and based on reality. With this book of mine, God willing, the Pashtuns will get correct information about their ancestors, or at least they will find a way to reach the reaility.



Muhammad Jameel Shamozai



PREFACE

The draft of this research effort of Honorable Muhammad Jamil Khan Shamuzai,"The Roots of Pashtun", passed through my eyes. Every line of the book and every hint of it deserves considerable consideration. The reason is that the story of the original origin of the Afghan nation "Pashtun" has been a subject of debate for a long time. There was a time when during the Second World War, two illustrated magazines named "Aaj Kal" and "Nan Parwan" were published by the media of the War Publicity of British India from Delhi under the editorship of the late Maulana Abdul Qadir. The same debate continued in these magazines as to what is the original origin of the Afghan Pashtuns. Some considered them to be the children of Israel and some associated them with the Aryans.

By the way, this debate has been going on since ancient times. Tazkirat al-Ibrar wa-al-Ashrar, Tarikh Ferishta, Afsaneh Shahan, Khalas al-Ansab, Tarikh Marsa, etc. are ancient history books, and researchers, historians, and orientalists of the 19th century have all looked at them either from a religious perspective and then from a political perspective.

The spokesmen of the Israeli ideology of the Afghan nation emphasize their racial nobility and connect them with the Prophet Abraham (peace be upon him). Even the poet and writer Khushal Khan Khattak also claims the same thing!

په ښائست باندې دغه وینا بس ده
چې د اصله د یعقوب ولاا تبار دي

This is enough statement for their beauty.
Who is originally descended from Jacob?

The interpretation of good looks and good character is certainly noteworthy. There is no doubt that many of the customs, traits, and traditions of the Afghan Pashtun nation are in part Israeli. But the complexities of location and language have turned this issue to the other side and have given rise to mutual differences in the uniformity of origin of the Pashtun tribes in terms of ethnicity. There is no complete uniformity in the appearance and character of these tribes.

I commend and congratulate the research efforts of Honorable Muhammad Jamil Khan Shamuzai, who has undoubtedly done a valuable job in finding the hidden pages of history with immense hard work, connecting them in a coherent manner, and drawing useful conclusions from them. Some of the history experts may not be satisfied with this explanation of the background, but it can certainly be hoped that the results of this effort of the said person will not be in vain.

I believe that whoever the Almighty God places on the path of good intentions, there is hope for progress towards goodness and blessings. And we have nothing but the message.



Muhammad Nawaz Tahir
Director (Retired) Pashto Academy
University of Peshawar



Unique Author

Jamil Shamozi's book The Roots of the Pashtuns, which I read, I was very surprised, happy and confident because in this huge heard of Pashtun history that is lying around, this was the only book that supported my theory. Not so much, but to a large extent, it brought to light some new aspects and corners of Pashtun history. It seems that if all the books are collected, they will make two books, but only two - Pashtuns are descendants of Jews and the other Pashtuns are descendants of Aryans or Persians. Behind one new theory is the Ahle Kitab, that is English people and behind the other theory is Hitler's Aryan theory, Pashtun have done nothing at all.

Most writers forget that the Pashtuns are nomads, and they were so eighty or one hundred years ago, and they still are nomads, but they do not have swords or guns. there is no longer a food source from its own soil, and have spread in the distant lands, deserts, and factories that it is annihilated there. The fields have changed, but the enemy is the same: There is no food in one's own home, and there is poverty and the need for education or literacy require the presence of someone, peace, shelter, and support.

So, where have there been no revolutions in thousands of years and centuries, where there is no literacy, there is no light, friend and enemy, high and deep, right and wrong, and especially how do you know yourself? On the other hand, history is like the

memory and memory of a nation, like the memory of an individual. Here, there is no memory and memory of oneself, so like a slave who has lost his memory, he has accepted what others have told him. Whatever name they have given him, whatever they have called him, and wherever they have led him, whoever has told him that he is a Jew has accepted it. He has accepted that he is an Aryan - he has accepted that he is a Persian. He has accepted that he is a Greek - he has accepted that he is nothing. Because the pen and paper were not in their hands. They were in the hands of their enemies who had taken revenge instead of defeat on the battlefield they taken revenge with pen and paper.

The history of the Pashtuns, whether written or unwritten, is based on the writings of enemies, book after book, and letter after letter. It is based on the writings of enemies, not on their own.

I often say and write that I am going to divert a flowing river or flood to another direction. I don't have friends, I don't have the power of governments behind me, and I don't have any allies. I just have a passion. So I'm either going to one side or other.

It is a matter of happiness that in the light of science, new thinking people are emerging, including Jamil Khan Shamozai - who, like me, not only have new thinking, but also, like me, are only concerned with their own resources, and I don't think it's a bad thing to admit that. My access is very limited, and with Jamil Shamozai, there are new sciences, new weapons, and, to be honest, passion, but I have great expectations from him.

Although to some extent, he has not yet completely escaped the trap of talismans or magic, of book after book, of quotations within quotations and traditions within traditions. But he tries

to break with old sayings and find new ways. He tries to look at things in a few other lights beyond the old worms and references, and he succeeds in this.

May God give me courage, because now the world of knowledge is not confined to books alone. It is no longer the time when I would travel to India and Iran in search of a book, and would bang my head in Pathankot, Delhi, Agra, Mathura, Calcutta, Hyderabad, and lakhs of libraries. Now every issue is discussed in a meeting. The Alaadins lamp and Jine has come into the possession of man, and commandment for order of the master.

I am not praising Jamil Shamozai in a traditional or formal way, but I am grateful from the bottom of my heart for always working hard and doing a lot of work.



Saadullah Jan Barq



History and Pashtun's

History is a story of the past related to man and human life, in which we see everything that has happened in the past. Although history is related to the past, it is actually recent because life itself is the name of a comprehensive process in which its unity is formed by the combination of the three eras. In this way, whatever history reminds us of or has provided us with is actually things based on human consciousness and awareness. Earlier, such things used to be traditional, but after man gained knowledge, consciousness and awareness, he thought why not preserve these things for his future generations. Since then, this process has continued and many of the hidden secrets of human life are now preserved in the pages of history.

As far as the historical work of Muhammad Jamil Khan on the history, origin and lineage of the Pashtuns or the ethnicity of the Pashtuns is concerned, in it he has tried to connect all the links which in one way or another are connected with the Pashtuns. He has tried to prove his hypothesis on the basis of all external and internal evidence that the Pashtuns are actually Scythians.

The author can fully agree with the fact that the Pashtun tribes did not enter this region at the same time and through the same route, but came and settled here at different times and under different conditions. Thus, his statement that the current ethnic grouping of the Pashtuns was made by Alauddin Ghori, who initially divided the Pashtuns into three groups Betan,

Ghurgusht and Sarbani, Sarbani are those who owned pastures and fertile lands. This word is formed by adding three dots on the letter "he" (ح) in Pashto, which is the Urdu and Persian word Char, and similarly, Charagah and Sarband have the same meaning. Since there is no letter in Persian, this letter has been replaced by "rre " (ړ)and " re "(ر) , Ghar Ghasht (those who were archers of the mountains, were of a free nature, a free-spirited and free-spirited nature) and Batan war named after the famous Pashtun elder, Sheikh Bet Nikah, who was from the Khilji or Ghilji tribe. Although all these things are traditional in history although people familiar with the class or ethnic boundaries of the Pashtuns understand that the Pashtuns name a sub-branch of their lineage after a great national hero or a famous personality of their ancestors or after a place in their neighborhood that has a national, religious, historical or productive connection for them. However, it is not necessary that all the people or tribes are descendants of this one person. Therefore, even today there are many tribes or khels among the Pashtuns whose names are associated with the names of historical personalities of the distant past or the recent past.

Thus, his statement that Bet Nikah, Ghor Ghisht and Sarban were neither brothers of each other, nor close relatives, nor sons of Qais, but all three of them must have belonged to the Pashtun tribe and at different times they have been elders or national heroes or celebrities of their respective tribes, is also based on fact. As far as the origin of the Pashtuns is concerned, Raverty's statement that the Pashtun language is related to the Arabic and Hebrew languages in terms of phonetics, letters and lexis is also very important because so far no specific research

has been done on the phonetic structure of Pashtun, however, a lot of work has been done on lexical research, according to which Pashto is a Aryan language, while a lot of work remains to be done regarding its phonetic and letter research. Because the history of the ancient script of the Pashtun language or the ancient letters is silent and the letters that have been adopted now are purely Arabic or made on the Arabic style.

However, it cannot be agreed with the above-mentioned that Pashto is an Iranian language or one of the Iranian languages. Yes, we can definitely say that Pashto, Persian, Sanskrit and other such Aryan languages are very close to each other in historical relations. In this regard, Professors Dilling and Drone are right that: Pashtoons are neither related to Iranians nor Indians, but they are a continuous nation between these two nations. The author has spoken in his research with quite weighty and comprehensive arguments in favor of the hypothesis that Pashtoons are Scythians and that Pashto is a Saka dialect. In addition, to his statement that before the arrival of the Scythians in Afghanistan and India, no other nation had the language of Pashto, also gives us a new direction in the linguistic debate. However, the discussion about the similarity of the words recorded on Scythian coins and books with Pashto needs clarification. Perhaps the author has not paid attention to this aspect. Thus, he has narrated the fictional story of the time of Mahmud Ghaznavi regarding the origin of the Pashto script, which is not true according to research.

Some chapters of the book also include some linguistic discussions in which he has tried to strengthen his hypothesis from a linguistic point of view, which have been brought as arguments to prove that the Pashtuns are Scythians. Some of

these words are used in the Pashtun language and literature in their respective meanings. Among them, the following words are particularly important. Asatrap, Aral, Mavis, Terakholay, etc.

Asatrap: The process of measuring distances using the steps of horses. In Pashto, Ass means male horse, While trap, meaning race, is still used. In Pashto, the word Ass is used for male, and aspa for female and the word ispah trap, or ispah tarapol is used for horse racing.

This is a kind of compound word that horse racing, or asatarp in its true sense is still common in Pashto. For example: When the land boundary was being drawn between the Wazirs (Wazir tribe) and the Khattak tribe, the same method was adopted for the boundary.

Aral is the second word used in this way for Aral. Although this word is not exactly used in Pashto, we have a term for the vast and flat land at the foot of the mountains: Aral first and Aral second (the Wazir area, and domail below Barkatu in the boundaries of Bannu district and attached to Karak and Lakki Marwat district to the south, while Aral Banda is the same word common for Karak district). However, the purpose of similarity here is not to connect the words, but to find the origin of this race by combining different links regarding the ethnicity of the Pashtuns at the bottom of similar words.

Moiz: The word Moiz is a common Pashto word meaning raisins, which is used for dried fruits made from grapes. Due to its peculiarity, sometimes Pashtun men are named accordingly, such as: Moiz Khan, or simply Moiz, etc.

Terakholay: It is a compound word, Thira means pointed, Or nuk means protruding forward and Kholay means cap, both are still used in Pashto.

The purpose of the discussion is: The above-mentioned person has tried to prove the relationship of the Pashtuns with Sakas and Scythians in the light of very strong arguments and evidence, and he has come very close to the theory that the Pashtuns are the children of Israel. However, this is the work of historians, genealogists and linguistics scholars, what their opinion is on this, I leave this work to them. Apart from this, there were also some such questions among the contents of the book.

There is no occasion to discuss here what was extremely necessary to correct or clarify, however, the author has been requested to do so, hopefully it will have been corrected. In short, the author has tried his best to clarify the entire discussion regarding the origin or lineage of the Pashtuns with references, sources and all kinds of arguments. To what extent he has succeeded in this claim and to what extent he has succeeded, only readers, critics and historians can tell. However, this is an effort that the author has taken forward according to his ability under the national spirit. The author undoubtedly deserves praise and admiration for this. It is hoped that he will continue his such efforts further and will be able to find the past of his nation from such lost pages of the past.

Finally, I pray for the author that his efforts will be appreciated and that Allah Almighty will support and assist him in further research. Amen.



Professor Dr. Nasrullah Jan Wazir
Director Pashto Academy Peshawar
University of Khyber Pakhtunkhwa
Pakistan

Expansion and Dedication

I dedicate this book to my beloved grand father Kamran Khan, also known as Shamozo Malik, who is my idol. He is my idol not because he is my grandfather, but because Allah Almighty had blessed him with such qualities that very few people are blessed with. He was a very fearless, far-sighted, understanding, responsive and knowledgeable person. He had to face many severe difficulties in his life. But in these difficult situations, he did not lose courage, but rather faced every difficulty bravely and Allah Almighty gave him success at every opportunity. Shamozo Malik's father's name was Zardullah Khan and his grandfather's name was Zabardast Khan. He was born in Shamozai area of Swat and belonged to the Bazid Khel family of the Yusafzai tribe.

He was brought up in family feuds from his childhood when his father Zardullah Khan was murdered by his close relatives, known as the Aziz Khel.

Thus, the burden of hostility fell on his shoulders in childhood, but he showed great courage and wisdom. He not only avenged the murder of his father, but also destroyed the power and supremacy of the enemy forever. When he entered youth, the state of peace and order in Swat was very bad. That era was called the era of the Pashto. There was chaos everywhere. Whoever had might is right. There was no one to ask questions. On the one hand, there were small khans in Swat who oppressed the poor people and made the lives of the weak people miserable. On the other hand, the descendants of

Akhoon Sahib had established a regular government in Dir and their head was called the Nawab. Due to which an organized power had been established in Dir. They used to attack the border areas of Swat and loot everything. Due to these conditions, the people of Swat had become helpless and it had become difficult for them to live. When the people of Swat got tired of the oppression and daily looting of the Nawab of Dir, the leading elders of Swat also started thinking about establishing a strong government in Swat. Shamozo Malik were among these. They played an important role in uniting the people of Swat, creating consensus among them and choosing a leader for them. The people of Swat first made a person from Hazara named Abdul Jabbar Shah their leader, but he could not succeed in forming a permanent government. Then the people of Swat made Mian Gul Abdul Wadud, the grandson of Saidu Baba, their leader by giving him the title of king. When Mian Gul Abdul Wadud Sahib became the king, it was a difficult step to unite a scattered nation and form an organized army against the Nawab of Dir but Shamozo Malik stood firm in these circumstances and supported the king and stood by him in every battle.

Adinzai was conquered by Shamozo Malik with a few of his servants. In the battle of Ghari Shamozai, the brother of the king, Mian Gul Shirin Jan, was killed. While Shamozo Malik's brother, Rahmdil Malik, had received so many sword wounds that the enemies thought him dead and left, but Allah Almighty saved him and until his death, there were marks of wounds all over his body.

After the formation of the government, it was also difficult to maintain peace and order in the new government because on the one hand, the Nawab of Dir had to be confronted, and on the other hand, the mischief of the rebellious Khans of Swat had to be eliminated. In this situation, Shamozo malik supported Badshah Sahib and kept encouraging him. When the army of Swat conquered an area, Badshah Sahib would send Shamozo malik to establish peace and order in that area. Malik Sahib would establish the writ of the government with great strategy in these areas and he never faced failure anywhere. When there was a jirga on any matter with the British or the Nawab of Dir, Swat was always represented by Shamozo Malik. When an agreement was signed between Dir and Swat in the presence of the Indian government to establish the final boundary, it was also signed by Shamozo Malik on behalf of Swat.

When Badshah Sahib established a strong and stable government in Swat, he started using various tactics to paralyze the Khans of Swat. In the first stage, he collected weapons from all the people of Swat and disarmed them. Then gradually, through various methods, he weakened the nobles of Swat so much that they did not have the courage to oppose any move of Badshah Sahib. They only agreed with the king and if someone opposed Badshah Sahib, Badshah Sahib would make him go away in some way or the other. But Shamozo Malik not only refused to return their weapons but also maintained his power. He openly opposed every illegal order of Badshah Sahib.

When the British were rulers in India, they used to prepare secret reports about the leading and powerful elders from all

the areas to guide their officers. The report they wrote about Dir, Swat and Bajaur is called Military Report and Gazetteer on Dir Swat and Bajour.They writes on page 98 of the first volume of this book.

The principle Officers of swat are chief minister and a commander in cheif, who are neither of them have out standing personalities and are both entirely sub servient to the Wali.

There is also a council of tribal elders which the Wali effects to consult on important points of policy but it is doubt full whether he ever follows their advice, unless it happens to coincide with what he had already decided. Only Khan's of any first class Importance in upper swat are

1) Habib Khan of Daroshkhela
2) Kamran Khan of shamozai

And on page 108 of the same book they writes:
The acceptance of the Mian Gul Shahzada as ruler of the state has caused the tribal leaders to lose all real importance and the only two who need to be mentioned are Habib Khan of Doroshkhela and Malik kamran Khan of Shamozai on the right bank of the river swat.

Once Shamozo Malik made friendship with someone, he would never leave them. The Prime Minister of Swat, Hazrat Ali Khan, and his brother,Sepasalar Ahmed Ali Khan, were friends and relatives of Shamozo Malik. When they had differences with the Wali Sahib of Swat and the Wali Sahib expelled them from Swat, all their friends and relatives in Swat left them. But Shamozo Malik did not care about these biased orders of the Wali Sahib and maintained their relationship with the above-mentioned gentlemen and their families until his death.

Habib Khan, also known as Darmay Khan, was a very good friend of Shamozo Malik. When Darmay Khan died, it became known that he had been killed by Badshah Sahib. When Shamozo Malik received this news, he became very angry and rode a horse to Badshah Sahib and swore before him that I would wage an army against you. Seeing him in anger, Badshah Sahib went inside and brought the Holy Quran with him. Badshah Sahib placed his hand on the Quran and swore that no one had killed Darmay Khan, but that he had died a natural death. In this way, he consoled Shamozo Malik and calmed his anger.

Most of the Khans of Swat used to forcibly occupy the lands of the weak people. But Shamozo Malik, despite his strongest position, did not occupy anyone's land and no one from Shamozai can claim to this day that Shamozo Malik has forcibly occupied even an inch of their land. Rather, Malik Sahib also gave lands to the scholars of Garhi Khazanah and the related villages, people serving the religion and his personal employees, the value of which is in crores in today's prices. Shamozo Malik cared the people of his area. He cared for them like his own family and children, and he took upon himself the responsibility of protecting the lives, property, and honor of all the people in the area.

Our area is a small area between Dir, Swat and Malakand. Our area used to be attacked from all sides and these people would loot all our property and belongings. But when Kamran Khan became the Malak, those who came from these areas for loot

and steal, did not return alive. He taught them such a lesson that no one dared to come here again to cause harm.

He continued his efforts to maintain peace and order in their region and for the development and prosperity of the people until their last breath. Shamozo Malik departed this world in 1949A.D.



Muhammad Jamil Khan Yousafzai

Pashtun

Pashtuns are one of the largest nations in the world. 45% of Afghanistan's population is Pashtun. There are about 50 million Pashtuns living in Pakistan. Apart from them, there are a large number of Pashtuns living in India, but they have forgotten their language and culture. There are also a large number of Pashtuns living in Europe, America and Arab countries.

Pashtuns are Caucasian people. Their appearance is Eurasian. They belong to the East Iranian group of Indo-European peoples and their language, Pashtun, is included in the East Iranian branch of Indo-European languages. Historians have mentioned the Pashtuns in their annals by different names. Indian historians have mentioned the Pashtuns first by the names Aswak and Asakani and later by the names Ruhila and Pathan. Iranian historians have mentioned the Pashtuns first by the name Saka and later by the name Afghan. Arab historians have mentioned them first by the names Aswar, then Gabri and Afghan. The Ashuras used to call them Ashkoza. Greek historians have mentioned the Pashtuns as the Scythians and mentioned the Pashtun tribes as the Masagites, Asakines, Kambohs, Parthians, Sakas, Kushans, and Dahae, etc. All these names are interchangeable.

But according to Greek historians, the Pashtuns do not call themselves Scythians but Sktoon.

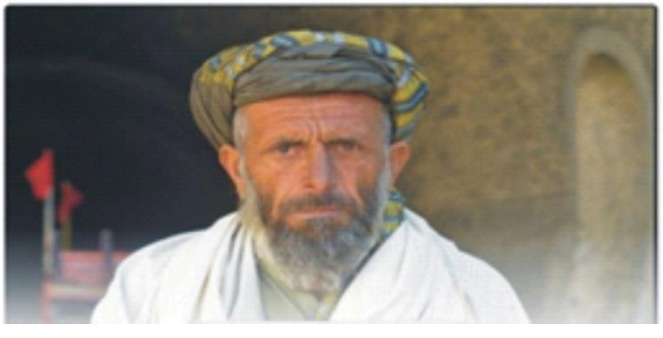
Saktoon is actually the Greek pronunciation of Pashtun since the letter "Sh" is not used in the Greek language and "Sh" is

pronounced "S". For example, Korash is called Cyrus. Arsham is called Arsami, Vishtasab is called Hystaspas, and Ardashir is called Artaxaxes, and Dariush is called Darius. Thus, the Greeks wrote Pashtuns as Saktoon instead of Pashtun. While the Pashtuns have always called themselves Pashtuns and Pakhtuns. Sultan Muhammad Sabir writes that the original race of Pashtuns consists of those Aryan tribes. Who are called Scythians or Askae

Hanzo Hashashi

Modern descendants of the Scythians are Pashtuns of Afghanistan and the border regions of Pakistan. They both belong to the haplogroup R1a1a-Z93 which is Indo-European-Iranic in origin. Here is they look like;

Pashtun/Afghan Man,



The Greek historian Strabo writes.

Strabo the Greek geographer in the "Geographical" (written between 43BC&23BC) makes mention of the Scythians tribe parsiani which has also been identified with pashtoon given that pushto is a Scythian language Pashtoon and Afghan both term are interchangable, like german and deutsch are descendant, of

scythians that migrate to Afghanistan around 200bc, when the yuezhi displaced them from their original home land in the central asia. The modren day descendant of the scythians, the pashtoon of Afghanistan and Pakistan, have traditionally referred to themselves as Bani Israel.

George Mar Gastron writes that Pashto is a dialect of Saka. Many other historians find similarities between Pashto and Saka languages and write that Pashto belongs primarily to the Saka group. He further writes that the bactrian spoke Bactrian a north eastern Iranian language. Bactarian replaced by north eastern Iranian language such as Pashto.
Mary et al Write.
In term of paternal Haplo group most western scythians remains from the north pontic region, have been abserved to carry a specific clade haplogroup R1b which ditinguishes them from eastern scythtians who generally exhibits haplo group Rla
According to these historians. The first scythian kingdom begain between the late 8th and early 7th centurary BCE and lasted untill the middle of the 6th centurary BCE. this kingdom was known as scythia. The land is called scythia, in sources written by clasical auther encompassed large parts of centeral asia and eastern europe. This include the pontic casspian steppe and western Kazikistan. Herodotus claimed that the Scythians were western Iranian speaking, who migrated to scythia from western Siberia.

According to Herodotus, these people came from Turkestan and Western Siberia and settled north of the Caspian Sea, the Black Sea and the Caucasus Mountains. Their country was called

Scythia, whose borders were unlimited. Herodotus further writes that they were savage, nomadic people and were unfamiliar with agriculture, they did not farm but earned their livelihood from livestock. They did not have cities or fortresses. The Scythians traveled in horse-drawn carts and took their dwellings with them. Their carts were their homes. Their habits were very dirty and they never bathed. Instead of hand-to-hand fighting, the Scythians would circle the enemy on their horses and shoot arrows at them. They were accustomed to shooting arrows from behind while sitting on horses. They worshipped various gods. They were very supersitious. They believed in giants and amulets. They were experts in making gold ornaments and used to dress horses in gold ornaments.

The second theory is that of Western scholars. The second hypothesis more popular among western scholars and based on anthropological evidence suggests that the scythians people develop from small group of nomads, native to the coast of the black sea, possiblly relats to the "Sruba" and cimmarian people.

Monsieur Ronald writes that the Scythians left the southern regions of Russia, some of them settled in the Aral Mountains, while the other part went towards the Sardarya. Pliny believes that the Scythians live on the other side of the Sardarya and the Amu Darya.

According to Bible, the Scythians include all the nomadic tribes that live north of the Black Sea and the Caspian Sea and spread eastward. Prof. Majawar Ahmad Zyar writes that the Pashtuns are from the northeastern regions such as Bactria and the Pamirs. Their ancestors were called Saka and spoke the Pashto

language. Most researchers agree that the Scythians lived as herders. They had tamed horses and harnessed them to carts like oxen. This was a time when other nations, such as the Arabs, Egyptians and Indians were unfamiliar with horses. These people also used horses to herd cattle over long distances. Therefore, they were also called Aswak and Aswar. When the Medes and Persians were freed from the domination and power of the Assyrians and established their own government, at that time the Schythians were busy in killing and fighting and living a life of pends. They did not have cities and centers. They were in one place in the evening and appeared in another place in the morning. The French researcher Chamni writes in Empire des steppes that these archers did not have cities and if they did, they were transpirable who used to roam around in chariots. Their wealth and possessions were the accessories and ornaments of the spring. These people lived separately in the form of tribes and under their own countries and chiefs. According to Arbery, the Scythians were not a collection of different tribes, but they were one in every respect. Although there was a slight discrepancy in their dialects. But the status and form of the dialects remained the same and did not take the form of separate and distinct languages. What was the reason for their unity was their language. the various Scythian tribes separated and moved farther and farther apart, their dialects began to differ.

Historians write about the migration of the Scythians.
Around 30 saka tombs have been found in Tian Shan area dated to between 550 to 250 BC. Indication of Saka Presence have also been found in Tarim Basin. Tarim Basin, which proves that

in the 5th BC, the Saka migrated from Scythia to the Tian Shan and Tarim Ben, which are now located in the Xinjiang province of China.
Historians write about the characteristics of the Scythians that long ago there were group of people who constantly moved around, never setting. One such group is called Scythian, were known as skilled but violent warriors who may have engaged in cannibalsm and other Tabous lived in scythia. Scythia is an area in modern days Iran and other area of eastern europe.

Many Pashtun tribes are still called Scythians and Saka. For example, in Jhalawan, the Sajidi is a Pashtun tribe, a branch of which is called Sahak. These people first settled in the Kachal valley.

The ancient ruins of their temples are called Saka Kalat and the head of this tribe was called Mirsaka. In Zabul and Kabul there is also a Pashtun tribe called Sahak, and in Helmand, there are Pashtuns called Sakazai. The Pashtuns who have lived in Qalat since ancient times are called Sethi. These people are also remembered by the names Saka and Tareen.

Historians write:
The name (Wasife Sagazai) seem to be unfamiliar to may people in Afghanistan. Although the Sagazai is well thought out to be Sagazai Tribe of Pushtoon currently living in the Sistan.

The Sakzai people live in Afghanistan. The Sakzai tribe is considered Pashtun. They live in present-day Sistan. The Scythians crossed the Caucasus in 632 BC and invaded Media

and They plundered Syria and turned the cultivated fields into deserts. Passing through Assyria (Mesoptamis), they devastated Syria and were about to enter Egypt when the ruler there, Psammitichaus, given many gifts to them render them from further advance, but they remained in Western Asia for twenty-eight years.

According to Arthur Christen, the Scythians were a people with large braids, and their branch, called the Saka and also called the Hinduscythians, spoke an Eastern Iranian language, which is represented today by the Pashto language. He writes that these people had long hair, wore large braids. They wore Shalwar and Qamees. They always carried bows and arrows, and horses were their constant companions. Ancient cities were discovered in "Aur Vak" in which the Scythians had large beards.The Greek and Scythians images of Kouloba and Voroneji showed that the Semites were bearded people and one branch of them wore conical pointed hats.

Ancestor of the Pashtuns

First Theory:

Historians and ethnographers have different opinions about the ancestors of the Pashtuns. The first theory about the Pashtuns, which is that of the Pashtuns themselves, writes that in their country lived a man named Targites. The three sons of Targitos were Lepocassis, Arpocassis, and KolaCassis. They were still ruling in their area when four golden tools fell from the sky: a bull, a yoke, a gandasa, and a cup. The elder brother saw them first and went to catch them. When he got close, the gold caught fire, so he went his way. Then the second brother went

ahead and tried. But the same thing happened. The gold rejected both the elder and the middle one. The younger brother went there and the flames immediately went out. So he picked up the gold objects and brought them home. Then the two elder brothers agreed and gave the whole kingdom to the younger brother. From these three brothers the Pashtuns descended. When the Pashtuns formed their own country called Scythia, the rulers of this country also belonged to the Kolacassis family.

Second theory:

The second theory is that the Scythians are descendants of Japheth, a son of the Noah. They are a Eurasian people and their homeland was Assyria (Mesoptamia). The Scythians in the Bible is mentioned under the name Ashkenaz. Ashkenaz was the brother of Riphath and Torgarmah and was the son of Gommer, who was the eldest son of Japheth, and Japheth was the son of Noah. Thus, through Japheth, he was a descendant of Noah. Ashkenaz was called Ashkuza by the Syrians. In the old Hebrew books, Ashkuza is a branch of Jumer, but in the Bahiston books written in 515 BC, the two names are interchangeable. The Jumer, who lived in the Eurasian pastures, invaded Syria in the 7th century BC. At that time, Toushipa was king of Gemara, and Esarhaddon was king of Syria. Toushipa, king of Gemara, was defeated by Esarhaddon, king of Syria, between 681 BC and 668BC. According to the Torah, the Pashtuns are the descendants of Japheth, but some historians consider the Pashtuns to be the descendants of Japheth's son Magog, while others consider them to be the descendants of Japheth's second son, Jamar.

In the Torah, Genesis 28:2, it is written that the sons of Japheth are: Gomer, Magog, and Madian. Madian is the ancestor of the Medes, Gomer is the ancestor of the Semarian, and Magog is the ancestor of the people living by the Caspian Sea. At that time, the Pashtuns also lived near Caspian Sea, in addition to other nations. Then in the last chapter of the book of Genesis, chapter 37, verse number 2, it is written that O Adam, turn your face against Ya'qub, the chief of the land of Magog, Rus', Musk, and Balsak, and prophesy against him.

The genealogy of various nations in the Torah (Genesis, Chapter 10) also includes the Pashtuns among the descendants of Magog, the son of Japheth. Josephus, who writes in Chapter 6 of his Antiquities of the Jews I says that the Scythians, i.e. the Pashtuns, are the descendants of Gog and Magog.

But the place where Gog and Magog are mentioned in the Torah. Apart from the Pashtuns, other nations such as Mongols, Turks and Sufidhuns also lived there. Since Gog and Magog had Mongolian features, some historians consider Gog and Magog to be Sufidhuns, while the Pashtuns are considered to be the descendants of Togar Mah, the son of Jumar. (Encyclopedia Bible 1899 Entry on Gog and Magog)

Arab genealogists also consider the Pashtuns as descendants of Yafet and in the mention of Tubba Samar Rish bin Nasher Anam, it is written that Saghad, Kurd, Khizar, zat and Qoot are all descendants of Yafet bin Noah. In another place, it is written in this mention that all the Banuyafet were ready to help Qubad. These were Turk, Welam, Ghor, Sabt, Saghar, Zat and Khizar.

Some historians believe that Afghan, Armin, and Gargian are brothers and that all three are descendants of Japheth.

Many historians, including Clariut, Korosski, and Jako, consider the Afghans to be a branch of the Armenians. While the Armenians themselves call them Oghān, meaning mountain dwellers. They believe that the Afghans are their descendants and that all these people are descendants of Noah's son of Japheth.

Geter writes that Japheth had three sons, Armin, Afghan, and Carduel. Armin begat the Armenians, Awan the Afghans and Carduel the Georgians.

Clariant also writes that Japheth had three sons, Armin, Carduel, and Afghan. The Afghan went to Mount Sulaiman and converted to Islam there.

Clariut just writes that he was told by a Georgian named Joseph that Japheth, the son of Noah, had three sons, Armin, Afghans, and Carduel. The Armenians, Afghan, and Georgians are their descendants, respectively, and they have formed the present Afghan nation.
Bello also includes Afghans in one place with Armenians in terms of origin and lineage.
Armenians themselves say that the Afghans came from us, and some historians also believe that the Afghans came from the Armenian province of Shirvan (Albania). The inhabitants of that region were called Albanians. These historians believe that the Afghans surrendered their country to the Turks and formed the Afghan nation themselves.

Several morphists, such as Etemad-ud-Daulah and Krosinski, also mention Afghans in the areas near Arminia. Etemad-ud-Daulah, a companion to Tarikh-i-Moazzam Nasiri, has written a whole chapter about Afghans in his book titled "Kefiyat-e-Ahwal-Afghan-Zahur-e-Dawlat-e-Ishan." He writes that Afghans lived on the coasts of the Caspian Sea, in the Hawalishirvan, and Dagestan, or outside the Daghistan, they lived in the deserts of Ilaq and Qishlaq, in Bab-ul-Bab.

Karosinski writes that it is completely unknown whether the Afghans are originally from Sherwan or the province which lies on the Caspian Sea towards Dagestan, or the deserts which also border this province and lie beyond Bab-al-bab, or whether they are ancient Caspians or a branch of this people.

A third theory

Most historians consider the Pashtuns to be Israelites and believe that the Pashtuns are related to the ten lost tribes of Israel. Historians who hold the Israelite view say that millions of Jews brought from Palestine as prisoners by the Assyrians and Chaldeans, especially during the time of Bakht-e-Nasr, were settled in Bactria, Khorasan, and Iran.

Flavius Josephus, who himself belonged to the Ten Lost Tribes of Israel, identifies the Scythians (Pashtuns) as Israelites. The Bible and Syrian texts show that during the Syrian invasions, ten tribes of northern Israel were captured and settled in the foothills of the Cacus Mountains in what is now Armenia. Historians further write that the number of nomadic people

who entered this area at that time was said to be two hundred thousand.

According to Steven M.Collin, the Ten Tribes of Israel were forcibly expelled from their territory in Israel in 721 BC, and according to the Encyclopedia of America, the Scythians arrived in southern Russia in 700 BC.

According to Syrian texts, the Scythians arrived on the shores of Lake Urmia, south of Armenia, between the reign of King Sargam (722 and 705 BC), and this is the period when the first group of Israelites were forced from their territory by Syrian attacks and settled in southern Russia.

Thus, many historians, including Henry Roverty consider the Pashtuns to be of Jewish descent. According to the Pashtuns' own historians, the Pashtuns are descendants of the Israelites. They write that the Pashtuns are descendants of the tribe of Benjamin of the Israelites, and one of their sons was named Saul or Talut. Saul has two sons Berkia and Irmiah. Berkiah's son was named Afghan. He is the ancestor of the Afghans, who were expelled from their territory by Bakht-e-Nasr in 604 BC and settled in the mountains of Central Asia.

These historians write that the culture, customs, and names of the Pashtuns and Israel suggest that the Pashtuns are related to the Ten Lost Tribes of Israel.

1. *Both were Aryans.*
2. *Their kings had the powers of God.*
3. *Their religion was one.*

4. *They used to marry the wife of their deceased brother and did not give their daughter a share in their father's inheritance.*
5. *They did not eat pork.*
6. *They used to cook meat with bones.*
7. *They lived in caves.*
8. *They did not have marriage relations with other nations.*
9. *Their customs and names were the same.*
10. *Both lived without homes.*
11. *Both of them had the same appearance.*
12. *Drinking alcohol was common among both.*

Fourth theory:

Most historians consider Pashtuns to be Aryans.

Arya means noble, honorable, honest and worshipful. The name Arya is used for those who had accepted Zoroastrianism and adopted a life of salvation, nobility and honesty. Historians and researchers believe that Aryans were related to Hindu European tribes. These tribes, who lived like nomads, started migrating from the cold regions of Russian Turkestan and Siberia in 3000 BC to 2500 BC, successively west, east and south in different times.

Historians and researchers now agree that the peoples who inhabited the Caspian and Black Seas around 300 BC were all Indo-Europeans. The people of Scandinavia (Norway, Denmark, Sweden and Finland) were also Indo-Europeans. Some of these Indo-Europeans migrated from the "Mawaichan and the Proponatied" to the eastern islands and Anatolia and reached Greece. Some settled on the coasts of the Mediterranean, which the Greeks later called the Farixe.

This region was a source of human population where the number of people kept increasing, so from here a flood of nations and tribes kept flowing, some settled in Central Asia, some moved forward and reached Northern Europe, and some descended from Central Asia and occupied Southwest Asia.

A part of these tribes moved from Central Asia to Europe, one descended settled in India, one moved west and settled in Persia, Media and Anatolia. One of their tribes, under the leadership of Sargon, captured Babylon around 1350 BC. Sargon is said to have been the leader of the Akkadians. Sargon was known Khar Shabun by the Pashtuns.

The tribes that reached Anatolia were called Hittites. The tribes that reached Europe became known as Goths, Franks, Alans, Vandals, and Teutones, etc. Among the Aryans, the Teutones were a people whose large part had migrated westward from the north to Asia Minor during the great migrations and settled in the northwest of the Black Sea, Romania, and southeast of Bulgaria. Then, reaching Romania, Bulgaria, Hungary, Austria, and Germany in Europe, they abolished all their laws and imposed their language and traditions on the Persians.

A large branch of the Indo-European peoples was that which extended from the Black Sea to the upper Danube valley and was called the Scythians. A look at the map of Asia shows that the Scythian tribes lived a little to the east of the Black Sea and the Teotani (Dotani) were seen a little to the west of the Black Sea.

The Aryans who settled in Persia and Media called their initial settlement Aryana, which later became Iran. Most researchers believe that these people first went to Turkestan and then from there to Iran and India. Some say that they stopped for some time in Aryanadejo(Afghanistan) and then went towards Iran and India.

Mazan Shetan or Mazandan are the people who were the original inhabitants of Iran. These people were not Aryans. After the arrival of the Aryans, these people hid in the mountains and forests. These people were also known as giants and magicians.

A group of Aryans moved eastward and reached the northwestern border of India and settled north and south of the Hindu Kush. Of these, the Aryans who settled in India were called the Hindu Aryans.

In India, before the Aryans, the Kols and Dravidians lived in the valleys, who were short and dark-skinned, while the Aryans were fair-skinned and tall. On the banks of the Indus River, a war broke out between the Kols, Dravidians, and the Aryans, in which the Kols and Dravidians were defeated, and several Aryan tribes, including the Bharatas and the Yadvas, settled east of the Indus River. They formed a new civilization, which is called Vedi era in history. The language of these ancient Aryans is written as Arik.

While one of their tribes, called the Paktin, settled west of the Indus River, southwest of Gandhara. This area was called Paktia because of them and today this area is called the Loea Paktia

province of Afghanistan. The five tribes of the Paktin were (1) - Paktha (2) - Siwa (3) - Bhalana (4) - Alina and (5) - Veshana.

Historians believe that the Pashtun nation was formed from this group of Indo-Aryans called Paktins. Those Aryans who mixed with the Assyrians in the west, under Scythians influence, their blood, language and other cultural traditions changed, and those who went to India in the east and mixed with the Hindus could not remain in their original state. These tribes settled in different countries and adopted the characteristics of that country and gradually became a local nation. They adopted local characteristics and started moving towards civilization. Until after a few centuries their condition became so different that there was nothing in common between them and their ancient compatriots. These people became civilized and they remaied savages.

The Aryans were tall people. They had blue eyes, brown hair and a long head. They practiced agriculture. They used a straight long sword during war. They were the relatives of the Scythian nation and these Aryans are believed by some historians to be the ancestors of the Pashtuns.

The Humber Mohtaram writes that the Scythians (Pashtuns) and the Aryans were people of the same region. But the Scythians remained in the center and were called the Central or Bactrian Aryans, and those who left were called by other names.

According to Indian mythology, both Aryans and Asaks (Pashtoons) are descendants of Vardas but have been mortal

enemies since the beginning. In some Indian myths, Asuras (Pashtoons) and Devas (Aryans) are descendants of the same father and Brahma's son Kush (Daksh) is the supreme ancestor of all of them. Dron, who has devoted a large part of his academic life to the language and study of the Pashtoons, writes that the Pashtoons are members of the supreme family of the Hindu-European peoples.

Some historians believe that the Pashtoons are descendants of Torah, the widow of Prophet Abraham. In this sense, the Pashtoons are related to the tribe of Bani Qatora. Fariduddin Ahmad's treatise Ansab Afghaniya describes the Pashtoons as Qubtain. Jan Milkam writes that a copy of Ansab Afghaniya has come to his hands. According to which the Afghans consider themselves to be the descendants of the Copts of Egypt.

What is Reality?

Historians have different opinions about the ancestors of the Pashtuns. But most historians associate the Pashtuns with the Israelites or the Aryans. Historians who consider the Pashtuns to be Israelites have different views.

The first theory is that there was a king among the Israelites named Talut. Talut had two sons, Jeremiah and Berekiah. One of Berekiah's sons was named Afghan. The Pashtuns are descended from Berekiah's son Afghan. There is no truth in this theory. It is true that Talut was a king of the Jews. The Bible calls him Saul. But there is no person named Afghan among Talut's sons or grandsons. No historical book confirms that there was a person named Afghan among Talut's descendants.

Then, the fact that Barkia and his wife were Jewish and that they had a son of Pashtun descent is also wrong. Parents of one race cannot have children of another race. For example, Ethiopian parents cannot have English children. Because each race has its own Haplo group.

Their second theory is that during the Assyrian and Chaldean times, the king of Babylon, Bakht-Nasr, whom Israel calls Nebuchadnezzar, belonged to the Chaldean dynasty. He attacked Jerusalem, took the Jews captive, expelled them, and settled them in Bactria, Khorasan, and Iran. The Pashtuns are the descendants of these Jewish settlers.

According to these historians, before the expulsion of the Jews and their settlement here, the Pashtuns were not present in these areas and no one spoke Pashto. But when the Jews settled in these areas, they abandoned their customs and traditions and adopted the customs and traditions of the Pashtuns. These Jews abandoned the Jewish religion and adopted the Pashtun religion and learned Pashtun instead of their own language, Hebrew.

This theory is also wrong because Bakht Nasr expelled the Jews in 600 BC, while the Pashtuns had inhabited these areas for a long time and the remains of Pashtuns dating back to 2500 BC have been found in the graves of Siberia. Historians have called these tombs Gurgan or Gorestan. While the Pashtuns also call the grave Gore and the Graveyard Gorestan. The Pashtuns were settled here as a nation in 600 BC and served as mercenaries in the army of Bakht Nasr.

The historians writes about the service of scythians(Pashtuns)in Bakht Nasar army that there is new archeological evidence to suggest that some scythian may have served as mercenaries in the Babylonian army of Nebuchad Nazzar, when they attack Jeruslam.

The battle between the Pashtuns and the Sarmatais took place before 600 BC, i.e. in 800 BC, in which the Sarmatis were defeated and the Sarmatis had to lose their territories.

All the chronicles record that Bakht Nasr settled the majority of the expelled Jews in Babylon and settled the rest in the Pashtun areas.

This theory is also wrong. The Jews who were settled in the Pashtun areas were given a separate territory by the Pashtun king Amir Bonji Naran to live in Ghor, where they lived under the Pashtun rulers. Israeli historians of that time write that the Jews were living under the Afghan rulers. The Persian king Cyrus sent these Jewish settlers back from Babylon to Jerusalem and settled them in Jerusalem.

It is wrong that the Jews came here and abandoned their customs, language and religion and adopted the customs, language and religion of the Pashtuns and learned the Pashtun language. Because it is not written in any historical book that any Jew abandoned his religion and accepted the religion of the Pashtuns and abandoned the Hebrew language and adopted the Pashtun language. If there were no Pashtuns in these areas before the Jews came, then from whom did they learn the Pashtun language. The Jews always stick to their religion and do

not abandon their Hebrew language and adopt the language of other nations. There is no historical evidence that a single Jew or Christian ever became a Pashtun.

Bibile writes about the Pashtuns:
The word Scythia is found only once in the Bible, this verse says, where there is neither Greeke, Nor jew, Circumcision, uncircumcision, Barbarian, Scytheians bond not free but christ in all and in all.
However, it is known from the chronicles that a tribe of Pashtuns had adopted the Jewish religion, called Ashkenaz, and some Pashtuns of Ghor had become Christians.

The tribe of Jews that historians consider to be Pashtuns is called the Ashkenaz tribe. This tribe of Scythians migrated from Central Asia and settled in Germany and there adopted the Jewish religion. Ashkenaz Jews also admit that they are not originally Jews but later adopted the Jewish religion. Jews also do not consider them Jewish and their language is not Hebrew. Some of them have learned Hebrew to read religious books. The Ashkenaz Haplo group is R1a. Which is the Haplo group of Pashtuns.while the Jews have Haplo group J and E:

The Germans were very angry with them. Hitler Says that the Jews were not authentic jews and also why chirst said that they call themselves jews and are not but are syanagegue of Satan. The majority of these Jews were murdered by Hitler in World War-II.

Although, some Pashtuns had converted to Christianity when Kajen Maran was the king of the Pashtuns, at that time a

Christian preacher named Thoma Rasool came to Ghor and started preaching Christianity. Due to which Kajen Maran and a large number of other Pashtuns converted to Christianity. But the Pashtuns of Ghor, who were adherents of Zoroastrianism at that time, stood against them and attacked those who had converted to Christianity. In this fight, most of the Christians, including the king, Kajen Maran, were killed and some managed to escape and save their lives. Thoma rasool also managed to escape from Ghor and went to India. Where he was killed by the people in Calcutta.

Bello writes that it is written in Tabaqat Nasir that the Israelites lived here during the time of the Afghan rulers of Ghor, the Shansibis, who were living under the Afghan Magians.

The third theory of those who consider the Pashtuns to be Israelites is that during the time of the Holy Prophet, there was a man named Qais who was a Jew. Qais had four sons named Sarban, Betan, Ghor Gasht and Kar Lanri. Qais went to Medina with his four sons to meet the Prophet, where he met the Prophet, led by Khalid bin Walid. They accepted Islam and the Prophet renamed Qais as Abdur Rashid. This Qais is the first Pashtun in the world, before him there were no Pashtuns in the world. Qais and his four sons are the ancestors of the Pashtuns and the Pashtuns have spread from them.

This story of Qais is also fabricated. If Qais was a Pashtun, then his parents would also be Pashtun. Because people of one race cannot produce children of another race. If Qais's parents were Jews, how could Pashtun children be produced by them?

The Pashtuns were a people living here long before the time of the Prophet Muhammad. The historians of Cyrus and Alexander the Great mention the Pashtuns living here in the BC. Before the time of the Prophet Muhammad, various tribes of the Pashtuns lived in large numbers in Merv, Gharjistan, Ghor and Sistan.

When at the time of Calipha Usman, the Arabs began attacking the Pashtun territories, the Pashtuns fought back fiercely and forced the Arabs to make peace.

The Historian Writes.
Qutaybah bin Muslim, who was a great conqueror and a fearless Arab general who played with the heads of the Pashtuns, has written about his events in Ibn Athir, which is the basic source of Islamic history and all scholars agree with him from east to west.
The Arabs had entered Khorasan in 37 AH during the reign of the fourth caliph, but they did not reach Nishapur until 85 AH. After fierce battles in the Afghan region, which was also called Jaish Ul Qital due to the destruction of the Arabs in the wars, during this period also obtained permission from another Abdali ruler of Balkh (Aspa Bad) to cross the Jaihun River and conquer Samar Kund, but in northern Afghanistan Afghan horse riders of, Mahoya Suri to Niazak Abdali, gave them a hard fight with the cavalry. Niazak Abdali was the Pashtun hero. Once, an attempt was made by him to form a union among the local rulers or tribal leaders of the Pashtuns against the Arabs.
A similar attempt was first made by Pashtun leaders in Khorezm to defeat Mahlab bin Abi Safra and obtain fifty million in cash from Arabs incase of compromise

If there was only one Pashtun during the time of the Prophet Muhammad, then where did such a large number of Pashtuns come from during the time of Hazrat Ali (RA) that the Arabs could not defeat them?

During the time of the Prophet Muhammad, the rulers of Yemen and Bahrain were Pashtuns who were under the rule of King Kesra of Iran. The ruler of Yemen was Bazan, who was a Pashtun and a native of the Morve al Rud region of Iran.

The Haplo group of Pashtuns is R1a which is 25 thousand years old. This means that Pashtuns have been living on this land for 25 thousand years.

Ghurghusht, Beatnika and Kharshabun were not brothers or sons of Qais. Rather they were leaders of Pashtuns of their respective regions. These were not residents of one region but of different regions.

Ghorghasht Nikah was a resident of Gharjistan, Sheikh Bate was a resident of Ghor and Kharshabun was a resident of Kassayghar. Their lifetimes are also different from each other.

But when Alauddin Ghori grouped the Pashtuns of Gharjistan, he named the Pashtuns of Gharjistan as Ghurghasht because of Ghurgasht nika. The Pashtuns of Ghor were included in the Betan group due to Sheikh Bet and the Pashtuns of Kassayghar were called Kharshbun group because of Kharshabun Nika.

There is historical evidence that Pashtuns have been followers of Zoroastrianism, Buddhism, and Christianity at various times.

But there is no historical evidence that Pashtuns have ever been followers of Judaism.

Jews are notoriously usurers, while Pashtuns were generally neither usurers nor stingy, but were generous and enviably hospitable. In addition, Jews were mentally very sharp and conspiratorial, while Pashtuns were simple-minded people.

National unity is found more among Jews than among all nations, while the greatest weakness of Afghans is inconsistency. Physically, there is a big difference in the features and complexion of Jews and Pashtuns.

Before Islam, Pashtuns were named after animals, birds, flowers, trees, herbs, strong objects, and other natural elements. And no Pashtun was named after a prophet, like a Jewish or Christian.

According to the Torah, the Pashtuns are descendants of Noah's son Japheth, while the Israelites are descendants of Shem.

When the DNA of Pashtuns was analyzed, Haplo group R1a and Subgroup R1ala were prominent, while the Haplogroup of Jews is not R1a, but E and J. Only one tribe of Israelites, Ashkenaz, has Subclade Rlala, which is prominent in Pashtuns. But the Haplo group of all other Israeli is different from Pashtuns. This clearly shows that Pashtuns are not descendants of Israelites.

The second theory, which most historians agree on, is the Aryan theory, that is, the Pashtuns are related to the Aryan tribes. These historians write that around 2000 BC, the Aryans

migrated from Central Asia to various regions. One branch of them settled in Media and then migrated from there to Persia and settled there, which is why they were called Persians. The second branch moved east and settled in the northwest of India. These people were called Indo-Aryans. Later, most of the tribes of these Indo-Aryans crossed the Indus River and settled in India. But one of their tribes, called the Pakten, settled west of the Indus River.

The area where the Paktins settled was called Paktia because of them.Gandhara was located to the southwest and Arakozia to the northeast of Paktia. This area is roughly the same as what is now the province of Loea Paktia in Afghanistan. The five sub-tribes of the Paktins were (1) Paktia (2) Siwa (3) Bhala (4) Alina and (5) Vaishnan.

Most historians, including Greson Smith, believe that the Pashtun nation was formed from these Pakhtun Aryans. They present several pieces of evidence in support of this theory, for example, they say that there is a great similarity between the names Pashtun and Paktian. Second, the Pashtuns today live in the same place where the Paktians lived. Third, there is similarity between the Paktian language (Prakrit) and the Pashtun language.

As far as the similarity in names is concerned, it is just a coincidence and thus the names of many nations are similar to the name Pashtun. Secondly, the Pashtuns live in the place where the Paktians lived. So it is true that the areas where the Paktians lived are now inhabited by Pashtuns, but most historians writes that in the second and first centuries BC, the

invasion of the Scythians people from Central Asia drove out the old inhabitants of these areas, who moved across the Indus River and various tribes of Scythians settled here. As far as the similarity between the Pashtun and Sanskrit languages is concerned, the reason is that both these languages belong to the Indo-European languages, due to which Pashtun and Prakrit (Sanskrit) have many words in common. But just as Pashtun and Sanskrit are different languages, Pashtun and Indo-Aryans are different people from each other.

There are many groups of Hindu Aryans, including Bharata, Yadvo and Paktian. Hindu Aryans lived east of the Indus River, while Paktin lived west of the Indus River, but all these were of the same race and ethnicity. Their culture, language, customs and religion were all the same. Therefore, if we consider one brother Paktin as a Pashtun, then we consider all Hindu Aryans as a Pashtun.

According to historians, the Paktians were not Pashtuns, but belonged to the Vedic tribes, meaning they were Aryans historians says that there is mention of the tribe called Paktans who were one of the Vedic tribes that fought against sudas in the Dasarajna, the Battle of the Ten Kings (Dasaranja) a battle alluded to in Mandala 7 of the Rigveda.

The five sub-tribes of Hindu Aryans (1)- Paktha (2)-Siva (3) - Bhala (4) - Alina and (5) - Vaishan are now included in the Indo-Aryans and are not even recognized by the Pashtun tribes.

The five Yashtes of the Avesta, are Aban yesht, Ram yesht, Goshen yesht, Ard yesht and Zamyad yasht, mention the Aryan royal family, but none of them are related to the Pashtuns.

The clade of Pashtuns and Aryans is one, but the reason for this is that both Pashtuns and Aryans belong to Indo-European peoples, but the Aryans and Scythians, i.e. Pashtuns, belonged to different tribes and were mortal enemies of each other. Dew was the god of the Hindi Aryans, but according to the Pashtuns, Dew was a very ugly, evil spirit, cruel and cannibal. Thus, Ahura was the god of the Pashtuns, but the Indo-Aryans called him Asura, i.e. a savage, misguided and bloodthirsty.

The Aryans were agricultural people living in cities, while the Pashtuns or Scythians were nomads who considered themselves nari and were going to take over the kingdom from the agricultural Aryans. These were the people whose god was fire and they claimed superiority over the Khaki or agricultural Aryans by calling themselves nari. According to the Hindu Aryans, Rawarn, Bali, Rahid, Kumbh Karna and Azorjit were the ungodly Asuras who were called Rakhsha and Danu, these beings were always fighting with humans.

According to the Ramayan, Rawarn was a powerful demon whose son Indrajit defeated the God of heaven Indra and took away his ship from the god Kobir. Then the god Shiva was born as the human shape of Rama Chandra and defeated Rawarn who had kidnapped Sita.

Pashtuns still call the Indian people in their folk tales as demons who were evil spirits, cruel and inhuman people, while the

people of Iran and Afghanistan who believed in Ahura Mazda are called princes, good and brave people. For example, Bahram-Gur and Gul Andama is a famous Pashtun folk tale. In this story, Toraban is a demon, he is very powerful and cruel who kidnaps Gul Andama. While Bahram Gur is a brave and good prince who helps Gul Andama. In reality, the person whom the Pashtuns call Toraman Dew, was originally named Toramana and ruled the territories occupied by the Hephthalite. So since Toraban belonged to the Gujjar tribe and was of Indian origin, the Pashtuns call him a demon, while Bahram Gur was the king of Iran and belonged to the Bactrian Aryans and the believers of Ahura Mazda, the Pashtuns call him a brave and good prince.

According to Genesis 10, the Pashtuns are descendants of Magog, while the Aryans are descendants of Madai. Thus, the Aryans and the Pashtuns were related because both belong to the Indo-European people and both originally lived in the same place, but the Aryans and the Scythians (Pashtuns) belong to two different nations and both were mortal enemies of each other.

The DNA of the Pashtuns

Scientists can now trace a person's ancestry by analyzing their DNA. Scientists classify humans by grouping people who share a common ancestor into a group called a clade or haplogroup.
When the Y-DNA of Pashtuns was analyzed, Haplogroup R1a or Haplo group R-M420 frequency is 51.02 percent. While the frequency of Haplogroup Q-M242 is 16.3 and 18 percent. The frequency of Haplogroup R1a is found in large numbers in

Eurasian people in Central Europe, Scandinavia and Southern Siberia. The origin of the R1a clade is 22,000 to 25,000 years ago, while its subgroup R1a1a emerged 5,800 years ago.

According to Under-hill, over time, the 17-subclade split into two more subclades, Z-282 and Z-932. The Z-292 group is dominant among Central and Eastern Europeans and the Z-282 group is prominent among the people of Asia. The frequency of Subclade R1ala or 417-M among the people of Afghanistan is 52% among Pashtuns, 50% among Kyrgyz, and 30% among Tajiks. DNA analyses have shown that Clade R1a and Subclade-R1a1a are prominent among Pashtuns.

Walter Smyth Writes

This is the DNA results of Pahstun peoples, Pashtuns carry Haplogroup Rla at 51% This Haplogroup is said to have orignated in the ancient Middle East, Caucasus of Eurasian steppes and was taken into Central Asia by the indo-Europeans.

Now, to find out the origin of the Pashtuns, we will examine the ideas of different researchers.

Kivisiled et al. suggest South or West Asia as the origin of this group, while Marabel et al. Suggest both South and Central Asia as the origin of this group. Other scientists consider Ukraine, Central Asia, and West Asia to be the source of the subclade R1a1a.

These scientists write that A genetic study published in Nature in May 2018 examined the remains of twenty-eight Saka buried between ca. 900 BC to 0 AD, compromising eight Sakas of Southern Siberia (Tagar Culture), eight Sakas of the central steppe (Tasmola culture), and twelve Sakas of the Tian Shan.

The six samples of Y-DNA Extracted from the Tian Shan Saka belonged to the haplogroups (Four Samples), R1a and subclade R1a1a.

According to Pamjau et al., subclade R1a1a originated in Eurasian grasslands. Indian researchers believe that Z- 3 came to India from Iran.

Mascerenhas et al. have shown that the roots of Z-93 and L-342.2 are in Western Asia and suggest that Z-93 and L-342.2 - Trans-Caucasian spread to South Asia from the southwest.

And according to Senguptaet, a Haplo group R1a and Haplo group R2a came from Southwest Asia in South India.

Peter A. Underhill et al. examined 16,244 individuals from 126 populations across Eurasia. They concluded that the first phase of the transformation and expansion of Haplogroup R1a occurred within the boundaries of present-day Iran.

In the past two years, experiments have been conducted on ancient Eurasian samples, two of which were related to Scythians. This time, the modern SNPS technique was used instead of the old STRS technique, which proved that both samples were related to Iranian-speaking peoples of South Central Asia and the northern regions of West Asia on the one hand, and to Eastern Europeans on the other.

The UAB Palaeogenetic Laboratory has analysis of 19 Iron Age and Bronze Age bones from the Altus Mountains. Analysis of skeletons and teeth showed that the DNA of men from Russia

and Kazakhstan is of European ancestry, while the DNA of people east of the Altai Mountains is of Asian ancestry.

These observations by scientists proved that the birthplaces of the Pashtuns' haplogroup Rla and subgroup Rlala are the same areas where the Scythian and other Indo-European peoples lived.

When scientists analyzed the DNA of Scythian men, they also found a Heplo group R1a1a, that is prominent among Pashtuns.

When the genotype of the people of the Volga Steppes was examined by Mathesonet, alb, their total Haplogroup was R1a, which is prominent in Scythian.

Another haplogroup, Haplogroup G2a, is also found in both Pashtuns and Scythians. All this historical evidence and DNA analysis proves that Pashtuns are neither Israelites nor Aryans, but rather belong to the tribes that Greek historians remember as Scythians.

One generation cannot change into another generation.

Allah Almighty has divided all living beings into different species and races. All living beings that have common characteristics and can produce children after interbreeding with each other are called one specie. Each specie has its own chromosome number. For example, the chromosome number of humans is 46. The chromosome number of gorillas is 48. The chromosome number of monkeys is 42. The chromosome number of dogs is 78. The chromosome number of goats is 60 and the chromosome number of sheep is 52. Each specie has different

races. For example, among humans, there are different races such as Abyssinian, English, Jews, Pashtun and Chinese. Similarly, among dogs, there are different races such as Alsission, German Shepherd, Bull Dog, Bullter and Pointer etc. The common ancestors of the living beings of one species are the same and their clade or haplogroup is the same. For example, the Pashtuns have the Haplo group R1a. The Chinese have the Haplo group Q-175 - the Japanese have the Haplo group O-20 - the Anglo-Saxons have the Haplo group R16 - the African Abyssinians have the haplo group L-2 - the Jews have the Haplo group J and E and the the family of Muhammad Peace Be Upon Him, Hashmi have Haplo group J1

When organisms of the same species are crossed with each other, they can produce offspring. For example, a goat can be crossed with a goat and produce offspring. Because the chromosome number of goats is one. But organisms of different species cannot be crossed with each other and cannot produce offspring. For example, a sheep and a goat cannot be crossed with each other and cannot produce offspring. Because the chromosome number of both is different from each other.

If a male of one breed is crossed with a female of the same breed, purebred (Purerace) children will be born. For example, if an alsession dog is crossed with a female of same breed, then purebred children will be born. Because the Haplo group of both is the same. But if a male of one breed is crossed with a female of another breed, children may be born, but they will not be purebred children, but they will be called hybrids. For example, if an alsession dog is crossed with a labrador bitch,

children will be born because both of them have the same chromosome number, but these children will not be purebred. Because the haplo group of both is different from each other. Thus, if an Abyssinian man is crossed with an English woman, children will be born because the chromosome number of all humans is one, i.e. 46. But these children will be neither English nor Abyssinian, but they are called mixed race in Urdu, Hybrid in English and Qachar in Pashto. Because the haplo group of both is different from each other.

No species can change into another species. A goat cannot become a sheep, nor can a sheep become a goat. Thus, one race cannot become another. By crossing organisms of different races, offspring can be produced, but they will be hybrids and will not belong to any race because the haplogroup, phenotype, and genotype of all races are different from each other.

This makes it clear that a species has different races that are genetically different from each other. Organisms of one race cannot change into organisms of another race. Similarly, humans also have different races that are genetically different from each other and each race has its own haplogroup, phenotype and genotype that cannot change into each other.

If people of one race move to another place, the environment may change and their phenotype and genotype may change slightly, but this change is very slow. Their language and customs may change, but their race remains the same, and people of one race cannot change into another race. For example, Genghis Khan settled thousands of Mongols in Afghanistan, but despite the passage of hundreds of years, their

race has remained the same and we cannot call them Pashtuns. Similarly, Abyssinians have been living in America for thousands of years, but their race has remained the same and they have not become English.

The British ruled South Africa for hundreds of years but they could not become Ethiopians. From all these discussions we have come to the conclusion that people of one species and race cannot change into another species and race.

Therefore, historians who write that Pashtuns were originally from another race, such as Jews, Aryans, Germans, etc., and later these races transformed into the Pashtun race, are completely wrong.

Historians and scientists do not believe that one race can change into another. This makes it clear that the Pashtuns do not belong to any other race. The Pashtuns are a separate Pashtun nation from the beginning. The Pashtuns have their own ethnic group, their own language, their own culture, their own phenotype and genotype, which is different from all other races.

Unfortunately, the Pashtuns have not had their own historians. We derive information about the Pashtuns from the histories of other nations. These historians have never mentioned the Pashtuns in their books by the name Pashtun, but rather by different names. For example, Indian historians first mentioned the Pashtuns as Asakino and later as Pathans and Rohillas. Iranian historians first mentioned the Pashtuns as Sakas and then as Afghans. Greek historians mentioned the Pashtuns as

indo-Scythians and various tribes of the Pashtuns as Masaga, Asakini, Dahak, Parthian, Saka and Kushan. But according to Greek historians, these people called themselves Pashtuns. Arab historians first mentioned the Pashtuns as Aswar and then as Afghans. But the Pashtuns have always called themselves Pashtuns and Pakhtuns.

Who were the Pashtuns among the peoples who migrated to Pakhtunkhwa?

When we examine history, who were the original inhabitants of the areas where Pashtuns live today and then which foreign nations came and settled here. Who among them were Pashtuns and who were non-Pashtuns? These historical evidences show that the original inhabitants of this area were Kols and Dravidians. They were short and dark-skinned people. Their religion was first Hinduism and then Buddhism. They had no connection with the Pashtuns.

Then around 2000 BC the Aryans entered these areas. Two of these groups, the Baharata and the Yadu, later crossed the Indus River and settled east of the Indus River in India, while the Paktins continue to live west of the Indus River, in the present Pashtun areas. These Aryans were neither Pashtuns nor did they speak Pashtun, however, both Aryans and Pashtuns belonged to the Hindu European groups and were thus relatives.

After the Aryans, the Achaemenid rulers of Iran captured these areas and incorporated them into their government, but they did not settle Iranians in these areas. Rather, the ancient inhabitants of these areas continued to occupy these areas. The

Iranians came here only to rule, and when the Greeks defeated them, the Iranians left these areas.

After the Iranians, the Greeks entered these areas. When the Greeks attacked Herat, the king of Herat at that time was "Sati Barzanes". Sati Barzanes and the people of Herat were not Pashtuns, but his army included two thousand Pashtun youths who were sent to help him by the king of Bactria "Baswas". On the other hand, the Greeks were supported by the Parthian Pashtun ruler "Qara Qafron". Sati Bar zanas fought very bravely but was defeated and sacrificed his life for the shame and honor of the country. Alexander the Great ordered the troops to march towards Jed Rozia to attack Bactria. Since the king of "Jed-Rozia" and "Ara Kozia" Barsentes did not have enough strength to fight, he fled from Jed Rozia with his companions and Alexander captured the center of Jed Rozia, which was probably present-day Farah. When the Greeks entered "Jed Rozia" and "Arakozia" (Sistan), the Eurgetoi tribes lived here. Their leader was named Tiridotes. Some historians have also called the territory of the Eurgetoi as Agriaspae or Ariaspae or Aryaswas. Ptolemy writes that the inhabitants of Arakozia are called Arachoti, who are ethnically Paktians. He mentions several tribes and writes that the Aparti live in the north of Arakozia, while the Sidri, Rheplutae and Euriate live in the south. Ptolemy mentions the Paktians tribes in this place and writes that the Paktians people live in the south of Paropamisis (Gandhara). Herodotus also mentions the Apartis (Paktian) tribes north of Ara Kozia.

Thus, among the nations mentioned by Greek historians in Afghanistan at the time of Alexander's invasions, the Pashtun tribes are never mentioned.

According to Greek historians, at that time, Afghanistan was inhabited by the Pargyati, Aprathie, Sadri, Paleoti, Urai and Paktian tribes. All these tribes were Aryans and because of them, Afghanistan was called Arya. Till that time, Pashtuns had not come to Afghanistan. Nor was Pashto spoken in Afghanistan.

Greek historians mention the Pashtuns in Bactria, present-day Bulkh, during Alexander's invasions. They write that in Bactria, Alexander encountered one Pashtun chieftain Baswas. But the Pashtuns were defeated.

In Bacteria Sikander Married a Pashtun girl named "Roxana" daughter of Hukhyar (Hoxyarts) a Pashtun cheiftain

Alexander reached Kabul in November 329 BC and from there he invaded and conquered Bactria. Alexander captured the governor of Bactria, Basus, who was a Pashtun, and sent him to Hamadan, where he was killed on his orders. Alexander sent back to Greece thirty thousand Greek soldiers who were tired of the war and replaced them with thirty thousand Afghan soldiers from Bactria and set out for India in March 322 BC.

The writings of Greek historians make it clear that the Pashtuns did not settle in Afghanistan during the time of Alexander the Great, but rather they mention the presence of the Pashtuns in

the areas adjacent to Afghanistan, such as Bactria, Zahakistan, Hyrkania, and Parthia.

The Greeks conquered Afghanistan and established a government, but did not settle the Greeks as a nation in these areas and, after being defeated by the Scythians, returned to Greece.

A small number of Pashtuns lived in Balkh until the time of Sultan Mahmud of Ghazni. Abdul Jabbar Atbi says that when Ailuk Khan Afghan passed through Jihun (Amu Darya) with fifty thousand warriors, the news of his arrival reached Sultan Mahmud in Tukharistan, who himself awoke and set out for Balkh to block his supply and aid routes. Sultan Mahmud gathered a large army from the Turks, Baluchis, Afghans and Ghazni tribes and set out for Murkhail in Balkh.

The Scythians were a very large nation and their influence on the world was very strong. But in the second and first centuries BC, when the Scythians were attacked by their neighboring tribes, the Scythians had to leave Scythia. After the Scythia, the Pashtuns moved to the south. But in the second century BC, they were defeated there and some Scythians moved westwards and a large number of them migrated to South Asia.

These included the sub-tribes of the Scythians, the Masagites, the Kambojas, the Parthians, the Dahaks, the Sakas, and the Kushans, etc. These Scythians occupied parts of present-day Iran, Afghanistan, Pakistan, and India and expelled the Local inhabitants of these areas. The Paktians were the largest of the Local tribes, a group of Aryan tribes. The Paktians also left this

area and settled across the Indus River with other Aryans. The Scythians enslaved those people who remained here and settled in the areas where the Pashtuns live today. These Scythians called themselves Pashtuns and their language was Pashtun. The Greeks called them Indo-Scythians, the Iranians called them Sakas, the Indians called them Asakini, and the Arabs called them Aswar.

Before the arrival of the Scythians, there were no Pashtuns living in Afghanistan and Pakistan, nor was Pashto spoken there. After the Scythians settled, Pashto began to be spoken in these areas.

But when these Scythian tribes suffered successive defeats from the Sassanids and the White Huns, they were forced to take refuge in the mountains of Afghanistan and until the arrival of the Arabs, they were living an unknown life in the mountains of Afghanistan. But when the Arabs started attacking Iran and Afghanistan during the time of Hazrat Umar (RA), these people supported the Arabs and the Sassanid king "Yazd Gard" was killed in the area of a Pashtun leader named Mahwea Suri. After the arrival of the Arabs, the Pashtuns once again came out of their mountain refuges and started interfering in their neighboring areas. When the Pashtuns conquered a lot of areas, the Pashtun leader Alauddin Ghori came up with the idea of grouping the Pashtuns and he initially divided the Pashtuns into three groups: Ghorghasht, Betani and Sarban.

After the Scythians, the Mongols and Turks occupied these areas, but most of them also returned to their respective countries. Only a limited number of them settled here. The

areas of Afghanistan and Pakistan where the Turks and Mongols settled are now called Hazaras. The Scythians (Pashtuns) continued to occupy all the remaining areas. Finally, the British came here, but they also returned after ruling for a hundred years.

This historical evidence shows that the original inhabitants of the areas where Pashtuns live today were not Pashtuns, nor was their language Pashto.

Then, most of the nations that came from outside and occupied these areas did not settle here as a nation and after being defeated, they returned to their respective countries. There were only two nations that completely vacated their native areas after being defeated in their native areas and came to Afghanistan, expelled the old inhabitants from here and settled in these areas themselves. These two nations were the Aryans and the Scythians.

Around 2000 BC, when the Aryans were defeated in their territories in Central Asia, the Aryans completely emptied their territories and from there, they defeated the ancient inhabitants of Afghanistan and settled in other parts of Afghanistan. After the Aryans settled, the name of this area was called as Arya. But after some time, two groups of Aryans the Bharata and Yadu cross Indus rivers and settled in India. Only one group of them, called Paktin, remained in Afghanistan. The area in which Paktin settled was called Paktia.

It was called Paktia in relation to the Paktians. But in the first century BC, the Scythians forced the Paktians to leave

Afghanistan, and the Paktians also crossed the Indus River and settled in India with other Aryans.

After the 1st and 2nd centuries BC, the Scythians began to enter Afghanistan, including the Masagites, Kambojas, Sakas, Kushans, and Parthians. The invasion of these Scythian tribes drove out the native inhabitants of Afghanistan and settled in these areas themselves. Almost all historians and researchers agree that the language of these Scythians was Pashto. Before them, no nation in Afghanistan had a Pashto language.

Now there is no difference between the Scythian tribes who settled here and the current inhabitants of these areas who are called Pashtuns. Both have the same color, race, appearance, customs, names, clothes, religion, and language. DNA analysis of both has also proven that both of them are the same. Haplo group R1a is prominent and the two are genetically the same.

The Pashtuns today live in the same place where the Scythians settled after coming from Central Asia.

After all this historical evidence and DNA analysis, there is no room for doubt that the Pashtuns are the people whom Greek historians remember as the Scythians.

The Assyrians called the Pashtuns Ashkenaz, the Iranians called them Saka and the Arabs called them Aswar. But when the Arabs occupied present-day Iran and entered Afghanistan, they referred to the Pashtuns as Afghans, Sulaimanis and Gabries, while the people of India first knew the Pashtuns as Aswak and Asakini. But when the Pashtuns started attacking India and then

occupied India, then the Indians remembered the Pashtuns as Pathans and Rohilas.

But Pashtuns have always called themselves Pashtuns. The Pashtuns' Haplogroup R1a is 22000-25000 years old. This means that Pashtuns were living in this world 22000 years ago. Then according to Greek historians, these people did not call themselves Scythians but Saktuns and Saktana, that is, Pashtuns and Pushtana. These writings of Greek historians are from 500BC. This means that Pashtuns called themselves Pashtuns 2500 years ago. Thus, Pashtuns are neither Israelites nor Aryans, but Pashtuns have been Pashtuns since ancient times. Whom outsiders knew by different names.

Grouping of Pashtuns

The Pashtuns, who once inhabited Central Asia and were divided into various tribes, including the Masagites, Sakas, Kushans, Dhaks, Kambojas, and Parthians, etc., but due to family feuds and external pressure, they had to leave their homeland and migrated south, defeated the old inhabitants here, and settled in Iran, Afghanistan, and India.

These Pashtun tribes did not come here at one time and through one route. For example, the Dahak and Parthian tribes, who are now called Batan tribes, came to Iran in 238 BC and established a government here. But in 224 AD, the Sassanids took away the government from them and the Dahak, who came from there and settled in the Ghor region of Afghanistan. The Saka tribes, who are now called the Sarban Afghans, entered Afghanistan through the Hindu Kush in 130 BC and

occupied the southern region of Afghanistan, which was called Darnjiana. After the Saka settled, this area was named Sakistan. Other Pashtun tribes, such as the Masagets, Kushans and Kambojans, also entered India and Afghanistan through different routes and at different times and occupied these areas, and established governments under the name of Kushan Shahs, Parthians, Indo-parthians and indo-scythians.

The Pashtuns had been living in these areas for a long time, but later, due to successive defeats by the Hepthalis and the Sassanids, the Pashtuns were living an unknown life in the mountains of Afghanistan until the arrival of the Arabs in the 13th century AD. But when the Arabs entered these areas, the Pashtuns, who were bitter enemies of the Sassanids, supported the Arabs. They joined the Arab army and the Arabs fought battles in Afghanistan and India, and the Pashtuns participated in these battles with them. Later, the Pashtuns started encroaching on their neighboring areas and then harassed the Indian rulers so much that they left the area up to Multan for the Pashtuns and recognized the Pashtun leader Sheikh Hamid Lodhi as the ruler of Multan.

The Pashtuns were advancing with great force and had annexed the areas up to Balkh, during which time a man named Alaptegin, who belonged to the Turkic tribes, was the governor of the Samanids in Khorasan. Alpatagin rebelled against the Samanids, who were Pashtuns, and established his own government, making Ghazni his capital, due to which they became known as the Ghazni dynasty. After Alpatagin, his son-

in-law Sabuktagin and after Sabuktagin, his son Sultan Mahmud became the ruler.

The Ghaznavids fought many battles with the Pashtuns, killed many Pashtuns and occupied the Pashtun-occupied territories. Thus, the rise of the Pashtuns waned and even Shahan Ghor became tributaries of the Ghaznavids and Seljuks by the 12th century AD.

During this time, a man was born among the Pashtuns of Ghor, named Alauddin Hussain. This man was very brave, jealous and nationalist, and he attacked Ghazni. The reason for the attack on Ghazni was that in 1149, the king of Ghazni, Bahram Shah, had poisoned and killed Qutbuddin Muhammad, a prince of Ghor. To take revenge for this, his brother Saifuddin Ghori attacked Ghazni and conquered Ghazni. But a year later, Bahram Shah returned to Ghazni and defeated Saifuddin, humiliated him greatly and then killed him. Alauddin left for Ghazni to revenge his brother. Upon reaching Ghazni, he defeated Bahram Shah Ghaznavi and set the city of Ghazni on fire. Ghazni remained in fire for seven days, due to which the people of Ghazni gave Alauddin the title of the Jahan Soz, but Alauddin broke the strength of the Ghaznavids.

In 1152, Alauddin refused to pay tribute to the Seljuks and set out with an army from Firuz Koh to fight the Seljuks. But at Nab, Sultan Sanjar defeated Alauddin and captured him. After two years of imprisonment, the Seljuks released him.

When Alauddin returned to Ghor, he annexed vast areas as far as Ghor, Tokharistan, and Bamiyan to his empire. When the

Pashtuns established rule over a vast area, Alauddin had the idea of grouping the Pashtuns. He gathered Pashtun leaders from all the Pashtun areas and for the first time regrouped the Pashtuns, initially dividing them into three groups.

This grouping was not on a tribal basis but on a regional basis. They included the people of Ghor in one group, the people of the Gharjistan in another, and the people of Kassay mountains and Sistan in a third group.

He named the people of Gharjistan as the Ghargusht tribe. Because at that time, the Pashtun chieftains and the common people of the province appointed a person who was virtuous, righteous, and a Sayyid or who belonged to the royal family as their leader, since Ghar Garghusht Nikah was a very pious, ascetic, and elder personality of Gharjistan and had passed away as a great leader of the people of Gharjistan. Gharghusht Nikah died in 388 AH. After him, the people of Gharjistan were named the Gharghushti tribe.

They called the people of Ghor and the Khilj the Betan tribe because Bet Nikah was a very pious and learned man of Ghor. He was the great-grandson of Naeem. Naeem belonged to a royal family. He had converted to Christianity and was appointed by Thomas Rasol as his caliph.

Sheikh bet, apart from being a member of a royal family and a leader, also held a special place in the Pashto literature. Sheikh bet died in 400h-1009ad. His following poem in Pashto literature is a fine example of ancient Pashto poetry.

لویـــه خدایـــه لویـــه خدایـــه
ســتا پــه مینــه پــه هــر ځایــه
غـــر ولاړ دے درنـــاوی کښـــے
تولـــه ژوی پـــر څـــاری کښـــی
دلتـــــه دی د غـــــرو لمـــــنے
زمـــونږ کیـــږدی پـــه کښـــے پلـــنے
دا و ګـــړی ډیـــر کـــړے خدایـــه
لویـــه خدایـــه لویـــه خدایـــه
دلتـــه لـــږ زمـــونږ اور بـــل دے
وړو کورګے دے وړو بورجل دے
مینـه ستا کښې مونږ میشـته یـو
د بـل چـا پـه ملـه تلـه نـه یـــو
هســك او مزکــه نغشــته ســتاده
د مـــــړو وده لـــــه تـــــا ده
دا پالنـــه ســـتا ده خدایـــــه
لویـــه خدایـــه لویـــه خدایـــه

Great God Great God
Everywhere in your love mountain and animal stands in respect.
Here is the foot of mountain and we are living here.
Great God Great God increase our population.
Here we have a little space and small houses.
We are passing time in your love and we do not believe in any other.
You have created earth and sky,
Our people are in progress here.
This upbringing of us is only due to you God.
Great God Great God

And thus the people of Ghor and Khalij were included in one tribe and named as Betani or Batan tribe because of Sheikh Bet. Although it is believed that the Ghaori and Khalij belonged to separate tribes and were enemies of each other. But because of the proximity of their territories, they were included in one tribe.

The people of Sistan were named Kharshabun tribe after the Kharshabun because Kharshabun was a resident of Mount Sulayman. Allah Almighty had blessed him with perfections and miracles and he was always busy in the worship of Allah Almighty. During the life of his father, he migrated from Mount Sulayman with his children and he went to the Ghvara Margha from there he would go Ghundan Hill and worship Allah Almighty. Some historians believe that Ahras was the brother of the eighth ruler of Sistan and the last ruler of the dynasty Rutbail. Abdul Hai Habibi called Akhras as kharshabun and Abdul Raziq Samarkandi wrote in his work "Mati' al-Sa'deen" "Khar shawan". Kharshabun died in 411 AH or 1020 AD.Kharshabun had said that his uncle lived in the mountains and also said that his father city was on the shore of the river Furat.

When they were going from Kasai Hill to Ghvara Margha, Sheikh Ismail sarbani recited these verses on their parting:

کـه یـون دے یـون دے مخکښـې بېلتـون دے
د کســـیِ غـــر څخـــه ځـــي خرشـــبون دے

Although we are together now but in our front there is separation, Kharshabun is leaving Kasai Ghar.

In response, Kharshabun Baba recited the following verses:

بیلتانه ناره مې وسوه په کور باندے
نه پوهیږم چه به څه وی پیش په وړاندے
له خپلوانو به بیلیږم په سرو سترګو
دوانړه سترګې مې پرویښو دی ژړاندے
اسماعیله ستا نارو مې زړه سورے کړو
بیلتانه خرشبون بیاله تا پردے کړو
نه هیریږی که مې بیا نه ستا یادی کښی
په چړو د ویر به پری سی د زړه مراندے
ځمه ځمه چه اوږدیون می دی و مخ ته دویانه
څویری به اچوم و ترخ ته
ستاسے یاد به مے وی بس د زړه وسخ ته
که دا زمکه غرونه ټول شی لاندے باندے

I hear the cry of separation at my house.
I do not know what will be happen next
I shall leave my relatives with red eyes.
My both eyes are red due to weeping.
Oh Ismail, your strings broken my heart.
Separation made Kharshabun stranger for you.
I wanted to forget you but you are still remembering to me.
Due to the knives of weeping my heart will be broken.
I am putting my luggage on my shoulders as I have to travel long distance.
I will remember you enough to deepness of my heart even if all the mountains of the earth are up and down.

And because of his virtuous personality, the Pashtuns of Sistan were named the Kharshabun tribe. Later, this tribe was named the sarban tribe and divided into two parts. The Afghans near Kandahar were named the Kharshabun, and the Afghans living on the banks of Helmand were named the Khar Shabun second or Sharkhabun.

According to old historians, the ancestor of the Sarban Pashtuns was named Sarban and because of his noble character, his tribe was called Sarban.

Sultan Mahmood Sabir writes in his book Qadim Pashto and Pashtun. that Sarbani is a distorted form of Sarban. In Persian, Sarban is called nomad and this Sarban became Sarbani in Pashto.

Historians believe that the range of Mount Sulaiman (Kasi Ghar) from Zhob to Harnai is called by the Pashtuns as the "Sari Ghar" range and the people living in these mountains became known as Sarban. Many historians believe that the name Sarban is derived from Sarban. Since these people were nomadic camel breeders, they were called Sarbani. Sarban or Shutarban means camel breeders. And Sarban later became Sarbani. Professor Dr. Nasrullah Wazir writes that Sarban is derived from the Pashtun word "Sarband". "Sarband" means pasture. Since these Pashtuns were the owners of pastures and fertile lands, they were called Sarband" which later became Sarban.

According to Maj, R. Ridgway, Alauddin completed the ethnic division of the Pashtuns in the 10th century AD.

Suleiman Mako wrote in his memoirs in 612 AH that in the middle of the third century AH, the spiritual leaders of the Afghans were three brothers named Gharghusht, Bet, and Sarban, and the group and tribal influence of these three brothers lasted from Mountain Ghor to Suleiman in 250 to 300 AH.

The Afghans of the Kharshabun tribe were spread across eastern Afghanistan. Thus, Abdul Raziq Samarkandi, in his work Mata Sa'din, mentions them in the areas of Ghazni and Barmal under the name Afghans Kharshabun.

Abdul Hay Habibi writes in his book A Brief History of Afghanistan:

These three had rule and spiritual and tribal influence from Mount Ghor to Mount Sulayman in Afghanistan around 250-300 AH. Later, Kharshbun bin Sarban had power from Mount Sulayman to Mount Ghandab in the Alawi Qalat and died in 411 AH or 1020 AD in Margha on the southern slopes of Mount Sulayman. It was not hidden that the Afghan Kharshbun was scattered in eastern Afghanistan. That thus, most historians consider these three leaders, namely Bet, Ghorghushth, and Kharshabun, to be brothers and sons of Qais, although these three were neither brothers nor relatives, nor were the sons of Qais.

These three were people from the fourth century AH, but their lifetimes were very different and they lived in different regions.

These three were the spiritual leaders of their respective regions. They were neither brothers nor sons of Qais. Alauddin suri, who organized the Pashtuns, was the king of the Pashtuns in the fifth century AH, and during his time all three leaders had died. The Karlani were not included in the initial grouping. Later, Afridi, Khattak, Wazir, Masood and Bangash were formed into separate groups and given the name Karlani, and thus the four groups of Pashtuns, Gharghust, Sarban, Betan and Karlani came into being.

Pashto

The language of the Pashtuns is called Pashto. Modern scholars have divided the languages of the world into eight major families. (1) Sami (2) Indo-european (3) Hindo-chine (4) Darawri (5) Monra(6) American (7) Mullabar (8)bantu

Now, the Pashto language belong to which family? Linguists have different opinions on this. Some historians write Pashto as belonging to the Semitic language family. Some historians believe that the Pashto language belongs to the Hindi group, but most historians show that the Pashto language belongs to the Iranian group of Indo-European languages.

Rawarty say that Pashto belongs to the Semitic family of languages. he try to argue that Pashto is related to Arabic and Hebrew in phonetic, letter and vowel terms, but he also write that Pashto has close links with ancient Iranian languages, especially Zand. At one point he write that immediately west of the Indus River a language is spoken which is structurally and historically distinct from all existing languages and it is believed

that it is derived from Zand,Pahlavi and Hebrew and that this language is Pashto.

Mr. William Jones also calls Pashto a Semitic language. He writes that Pashto contains a lot of Chaldean language. But most historians including Kalwa Parvat, John Malcolm, Professor Dorn and Mr. Bellow etc. believe that Pashto has no connection with Semitic languages. This language is an Aryan language in terms of vocabulary, structure and grammar.

Kaloparvat has completely rejected the Semitic theory. He writes that there is no similarity between Pashto and Semitic languages, neither in words nor in grammatical structure.

Al-Fastan, who has studied the Pashtuns extensively, writes that he has compared two hundred and eighteen Pashto words with words from other languages, but none of them have any correspondence whatsoever with Hebrew or Chaldean.

John Malcolm writes that there is no evidence of correspondence between Hebrew or the modern language of Pashto.

Bernard Dron also wrote in 1863 that the Pashto language has neither language nor lexical similarity with the Hebrew-Akkadian languages.

The book "The Gospel of Every Country", published by Bacon in 1848, completely rejects the theory of Pashto's Semiticity and states that Pashto has no connection with Semitic languages.

According to modern research, Pashto belongs to the Indo-European group, but Pashto has the characteristics of both Hindi (Sanskrit, Vedi) and Iranian (Avista and Zand) languages. Therefore, some have associated Pashto with the Hindi group and some with the Iranian group.

Lord Wolf Harnal, Kloprott, Robert Legge, including Trump and Patt, believe that the Pashto language belongs to the Indo-European languages.

Western author Robert Legge writes that a comparison of the sounds of Pashto and Sanskrit languages shows that the sounds of both languages are consonants and Pashto has a definite consonant form. Therefore, Pashto belongs to the Hindi group.

Lord Wolfe Hartle has also clarified the relationship of Pashto to the Hindi branch of the Indo-Iranian languages and writes that Pashto has features of Magadi and Prakrit languages. He further writes that Magadi, Prakrit and Pashto have been very close to each other in ancient times, even forming a single language.

KalaParvat said that Pashto is in the top category of Hindi, Germanic languages.

The great scholar of linguistic studies, Pat, has also called Pashto an Aryan language. He writes that Pashto is among the Indo-Aryan languages. Dr. Trump claims that Pashto is not originally from the Iranian group of languages but from the Indo-Aryan group of languages. But it is not a special Hindi language either. Hundreds of words in Pashto are closely related to Persian,

while on the other hand hundreds of words in Pashto are similar to Sanskrit and its sub-languages. Pashto has clear features of both languages, but still has more Prakrit features. This shows that the source of Pashto is Sanskrit. The features of Hindi languages did not enter Pashto later, but were present in Pashto from the beginning. This is proof that the basis of Pashto and Hindi languages is the same.

Most historians, including Shelley Deaver, Max Mueller, James Darr, and Mastetter, associate the Pashto language with the Iranian group of Indo-European languages.

Shelley Dewar writes in his book "A Compendium of Comparative Linguistics" that Pashto is essentially an Iranian language.

Max Müller, in his book "Languages at the Center of War in the East", writes that Pashto is grammatically related to the Persian group of languages. He further explains his position by writing that Pashto belongs to the Eastern group of Iranian languages and is related to Zand.

James Darslett writes that Pashto is closely related to Zand and has definitely linked Pashto with the eastern branch of the higher group of Indo-European languages, and has made it clear that Pashto is a completely separate language close to Rind, but Pashto has also openly and widely adopted elements of the North Indian languages. The samples of the poetic collection of Pashto literature in Muhammad Hotak's Pata Khazana show that Tajik and Pashto languages belong to the Iranian group.

Olaf Kerou, Zafar Kaka Khel, and Syed Jamaluddin Afghani have denied that the Pashto language is Semitic and have tried to prove that the Pashto language is of Iranian origin by deriving it from the Zand and Avesta.

Some historians consider Pashto to be a distinct and permanent language.

Professor Aadlung has also called Pashto a separate, permanent language.

Oran says that the Pashtuns are neither related to the Iranians nor to the Indians, but rather they are a permanent nation between these two great nations.

Jan Malikam also writes that Pashtuns are a separate people from Persians and Indians.

Dr. Henry of France claims that Pashto is a permanent language. It is closely related to Sansikrat and Zand, but Pashto is a permanent language like Sanskrit and Zand.

Most linguists agree that Pashto and Saka are one language and both belong to the Indo-Iranian family of languages. In the Indo-Iranian languages, they belong to the eastern branch of the Indo-Iranian zone. The eastern branch has two parts, one northeastern and the other southeastern. The northern dialect is called Pakhto or the Yousafzai dialect, while the southern dialect is called Pashto or Kandahari dialect.

Now, according to the scientific research that has been done on the Pashto language, the Pashto language belongs to the

Endeavour Chain branch of the Northeastern Aryan languages and its relationship with the Saka language is certain. There is strong evidence in support of the relationship of the Pashto language with the Saka language and the Pashto language is indebted to the Saka people.

Modern linguists firmly believe that the Pashto language is a Saka dialect, originally spoken by the nomadic Sakas and Kushans who came to this region from the north, and that the Pashto language originated during the period when the Parthians, Saka, and Kushans settled in these areas.

Before the arrival of the Scythians, no nation in India and Afghanistan spoke Pashto. The Kushans were not Saka themselves, they belonged to another group of Pashtuns and they had expelled the Saka from their territories, but the bulk of their subjects consisted of Saka and their language was Pashto.

Comparative material on Scythians coins and inscriptions helps to prove at least one aspect of the Pashto language. The writings of Kanishak, who was a Kushan king, written in the Greek and Sansikrat scripts, contain Pashto words.

Karistan states that the language they spoke, was similar to the modern Afghani Pashto. The china traveler Hiuen Sheng says that their language is not Hindi. However, it has some similarities with the Hindi languages. However, he considers Pashto to be a language of its own. Leo also consider Pashto as Saka language George Margentin (1892-1979) accepts the Indo-european and North-Eastern Origin of Pashto, but he believes that Pashto is a Saka language.

In fact major linguist Georg Morgenstierne has described Pashto as a Saka dialect and many others have observed the similarities between Pashto and other Saka languages as well, suggesting that the original Pashto speakers might have been a Saka group.

Morganstern, a man of research and a bookworm, says that Pashto is originally a Saka language.

Johnny chaung who tell us that the language now known as Pashto was initially 2000 years ago located in Zarafshan (now in Uzbakistan).

According to Jo Niston, Pashto and Saka are one language. Professor Mazwar Ahmad Ziyar write that the Pashtuns are from the north-eastern regions such as Bactria and the Pamirs. Their ancestors were called Saka and spoke Pashto.

Pashto was first written in Mekhi and Khureshti scripts. In the second Hijri, the Arabic language with its own script became widespread throughout Afghanistan and for two and a half centuries, Sanskrit script existed in Afghanistan along with Arabic script. In 857 AD, a manuscript was found in the Tochi region of Afghanistan. On which both Arabic and Sanskrit were written. This manuscript is now in the Peshawar Museum. But during the time of Sultan Mahmud Ghaznavi, his minister Khwaja Hassan instructed Qazi Saifullah to devise alphabet for Pashto. After that, Pashto started being written in Arabic script.

PUKHTO

Pashto is spoken in different dialects. But two of them are very common. One dialect is called the soft or Qandhari Pashto, and the other is called the hard and yousafzai dialect. The Kandahari dialect is spoken in southern Pukhtun Khwa and the soft dialect is spoken in northern Pukhtun-Khwa.

The pronunciation of many words in these two dialects is different from each other, but the biggest difference is the letter "SH". In the Mulayam dialect, this letter is pronounced with "sh" while in the Karkht dialect it is pronounced with "kh". Linguistic experts have different opinions about these two consonants, some consider the Qandhari dialect correct and some the Yousafzai dialect. While some researchers consider both consonants to be correct in their respective places.

There are many words with a name that are pronounced with "sh" in Pashto and "kh" in Pakhto.

For example, Peshawar, Lashkar, Shadi, Shaista, Shikar, Pashiman, Shar or Shahr, Pesh, Reesham, Khasht, Nishan and Hoshiar etc. Now to find out whether it is correct to pronounce these words with "sh" or "kh". We will have to examine these words in detail.

For example, one of these words is Peshawar, the people of South Pakhtunkhwa call this name Peshawar, while the people of North Pakhtunkhwa call it Pekhawar. As we know, Peshawar and Pekhawar are not two different cities, but two different names of one city. Now, to find out which pronunciation is

correct and which is wrong, we will have to go to the source of this name, when and how this name originated.

For the first time, historians mention the city of Peshawar in this way: when the grandson of the Iranian king Kiumars and the son of Siamak, Hushang, entered Afghanistan, he established a city here under the name "Per Shapur". Herodotus wrote the name of this city as "Kaspa Toras". In the history of Hecataeus, which was written even before Herodotus, there is a mention of the city of Kasa Porus in Gandhara. The Chinese traveler Hwan Tsang wrote the name of Peshawar as Polo Shapolo. The Greek historian Baxapus wrote Devalo Shapo. In Sanskrit, this city is mentioned as "Per Shapur".In the early Muslim period, this name was written as "Pashpur". Al-Biruni and many other historians have mentioned Peshawar as "Pishapur". Shahpur I mentioned a place called Peshkabur in his books, which is considered to be the eastern border of the Sasanian Empire. In Minhaj-e-Saraj, Jozjani writes that "On the night Sultan Mahmud was born, the idol temple of Dhand, which was located on the banks of the Indus River within the boundaries of "Barshabur", was destroyed."

Mubarak Shah writes in "Adab al-Arab" that the author was traveling from "Par-Shor" to Batagram for some work and a wise elder was also with him.

Babar writes that at that time, the Gigyani Afghans were living in "Par-Shor" but they went to the foothills of the mountains due to fear of our army.

In all these writings, we see that different people have mentioned Peshawar by different names, but in all the writings, the letter "Sh" has been used from the beginning to the end and in no writing has Peshawar been written with the letter "KH".This makes it clear that the city of Peshawar has always been pronounced with the letter "SH" and the Pekhawar name for this city was used after the arrival of the Yousafzai tribe.

Similarly, other words that are written with "sh" in Pashto and with the letter "kh" in Pakhto, if we study, in all other languages including Pashto, they are pronounced like this: Shadi, Shaista, Shikar, Shourba, Shahr, Shakar, Pesh, Reshma, Khasht, Nishan and Hoshiar. But these words are pronounced like this in Pukhto: Khadi, Khaysta, Khkar, Khorwa, Khaar, Lakhkar, Pekh, Rekham, Khakhta, Nakha and Hokhyar.

Thus, in all languages, these words are pronounced with only "sh". Especially in Avesta and Sanskrit, which are sisters of Pashto, these words are also pronounced with "sh". Only the Pashtuns of the northern regions, who speak Pakhto, pronounce these words with the letter "kh".

We see that in all languages, including Pashto, these words are spoken and written with only "sh", so we cannot declare all languages wrong. Rather, it is concluded that the use of "kh" instead of "sh" in Pashto started later.

Most linguistic historians also agree that the use of the letter "sh" in the Mulayam Pashto of Kandahar is the original form of the language, and that the pronunciation of "kh" instead of "sh" in the Karkht dialect is a later dialectal form.

Dr. Markan believes that the ancient and classical name of the Pashtun nation is Pashtun and Pakhtun is a popular name of later times. Dr. Billay of the University of Cambridge also believes in the antiquity and originality of the word Pashtun. Professor Mara Gastron considers Pashto to be the highest form of the language and considers Pakhto to be a later form of this language. As before, he also claims that the "Kh" caravan came later. These researchers confidently claim that linguists who are committed to style should understand that the use of "Kh" instead of "Sh" is a later dialectal form. In old Pashto books too, all these words are written with the letter "Sh".

Although Afghans are divided into numerous tribes, it can be said with certainty that they are a people of the same race and speak the same language.Thus, if we study the Pashto language and its dialects carefully and see the opinions of linguists, then after a little research we come to the conclusion that Pashto and Pakhto are not two different languages, but both are one language. But Pashto is the original and higher form of this language. While Pakhto is a later developed and corrupted form of this language.

Professor Dr. Nasrullah Jan Wazir does not agree with this theory. According to him, the Pashto dialect is closer to Avesta and the Pakhto dialect is closer to Sanskrit. Just as Avesta and Sanskrit are ancient languages, Pashto and Pakhto are also considered the oldest and the use of both is correct in their respective places.

Religion of Pashtuns

Pashtuns used to worship various forms of nature in ancient times. When Zoroastrianism emerged, the Pashtuns accepted Zoroastrianism. But the Pashtuns were not very committed to religion. Even Chinese tourists have described them as having no religion. Some tribes of Pashtuns worshipped different things. For example, the Masagites worshipped the sun and the Saka Homavarga worshipped a plant called Huma.

It is said that when Gustasap became king, people used to worship gods at that time. In these circumstances, God Almighty sent Hazrat Zoroaster for the welfare of mankind. He was born in the house of Purshab bin Qabarshab, and his mother name was Adoya.

Zoroaster was born during the reign of the king of Balkh, Gashtasib. Gashtasib accepted Zoroastrianism. And through his efforts, Zoroastrianism spread. Zoroaster prayed that Gashtasib accept Zoroastrianism. Zoroaster says in paragraph 105 of Aban Yasht.

O Ardi Sura Anahita (Lord of Water), help me, that I may persuade, the brave Kadiveshtasp,son of Aradsasp to pay attention to the basis of religion and the constitution. To discuss the basis of religion and to follow the requirements of religion.

The era of Gashtasb and Zoroaster can be dated to 1000 BC, while Hazrat Dawud (peace be upon him) was also the king of Palestine in 1000 BC.

When after accepting Zoroastrianism, Gashtasab started trying to spread Zoroastrianism, then wars started between the

Iranians and the Turanians. Because the Turanians were fierce enemies of the Iranians and opponents of Zoroastrianism.

According to Riyad al-Siyad, Zoroaster was born in 1093 BC. He was laughing when he was born, and his laughter was heard by all those who were present at his birth. He advised against worshipping gods and the enchantment of sorcerers, and to turn one's attention to fire in worship of God.

The religious books of Zoroastrianism are called Zand and Avestan. The oldest part of the Avesta was called Githa. Its language is the oldest and poetic. This Githa was written by Zoroshta. It is five in number and each Githa is a separate article. The Avesta had a total of 851 chapters and 21 chapters and it was written on 1200 pieces of cow leather, but Alexander the Great burned it and only 348 chapters of the Avesta were available. Which were again divided into 21 chapters and compiled.

According to him, the growth of light is from the light of God. God has created Paradise, Hur, Kasur and Ghelman from light, while He has created Hell from darkness. God has created the heavens, the earth, the Throne and the stars, and He has brought into being the sensible and the rational from nothingness.

Zoroaster based actions on free will. It is within the individual's own power to choose the path of good or evil for themselves.

Zoroastrianism believed in the afterlife and eternal life after death. Zoroastrianism commanded the worship and following of

one God, Ahura Mazda. God is the Supreme Being and Creator of the universe and God is the cause of all things. God runs the world system through two great spirits (Principle Spirits). One spirit is described as the good spirit (Spento Mainyo) and the other as the evil spirit (Angro Mainyo). There is a constant war going on in his universe between these two spirits. But God desires the prosperity and good end of those who follow Him. Therefore, man has been made the master of his own destiny and has been given the choice of which path he chooses. The interpreter of the good spirit (Spento Mainyo) is Yazdan, while Sarosh is the angel who helps to cross the Chinat Bridge. Angro Maino guides the power of evil and Ahreman, the devil,

Ahrman is neither God nor a substitute for God, he is not omnipresent like God, nor is he omnipotent like God, but the good doers overcome Satan and Satan cannot mislead them. Among the Pashtuns, the first to accept Zoroastrianism were the Dahaks, and later all Pashtuns accepted Zoroastrianism. When the Pashtuns migrated to Afghanistan from Central Asia and settled there, they adhered to Zoroastrianism.

At the time of the Arab invasion of Iran, the Pashtuns were living in the mountainous regions of Afghanistan, such as Ghor, Gharjistan, and Sistan. Arab historians have described the Pashtuns of these regions as fire worshippers and have mentioned large fire pits in their areas.

According to Agha Ali Akbar, the Gabres are fire worshippers, Magians, Zoroastrians by religion, and there are many large Fir Pits in their areas.

When King Kajin Maran of ghor converted to Christianity, the Pashtuns of ghor who were fire worshippers killed him.

According to the history of Tabaristan, these people are followers of Zoroastrianism and historians used to call them Gabargan. When Shahabuddin Ghori settled the Pashtuns of Afghanistan on the borders of India, he named their areas the Gabar Sultanate, which clearly shows that the Pashtuns were Gabari, meaning fire worshippers.

Chenghis Khan also described the Pashtuns as fire worshippers.When he came to Swat, he came into contact with the Gabri Afghans. He writes about the ruler of Bajaur, Malik "Habu" that Malik Habu of Bajaur was the head of the Gabris.

When Jesus was born in Bethullehem of Yahudea during the reign of King Herotus, the Zoroastrian men from the east came to Jerusalem to see for themselves the birthplace of the newborn king of the Jews. For they had seen a star in the sky in the east. Chapter 2 of the Gospel of Matthew describes this delegation as being composed by the Magi Afghans.

Matthew writes in the Gospel that when the Israelites settled in Georgia, Armenia, Iran, and Khorasan, they were living under the rule of the Magi Afghan

During the time of the Prophet, Bahrain was ruled by Persia and there were settlements of Afghans and other foreigners around it. The Messenger of Allah (peace and blessings of Allah be upon him) sent this letter to these people and write to them.

After the praise and thanksgiving, if you establish prayer and do good to Allah, and His Messenger, and give a tenth of the date and a tenth of the wheat, and do not make your children Magians, then you will have all the rights of the state in which you became Muslims. However, the fire pit will be at the disposal of Allah and His Messenger, and if you refuse these conditions, then what is obligatory upon you will be. In response to this letter, the Arabs accepted Islam, while the Magians and Jews of Arabia, instead of accepting Islam, made peace on the division of half of the production of grains and dates.

Pashtuns still consider fire sacred. It is considered a sin to step on fire, spit in it, or climb on top of a fire pit. Fire worshippers called fire Ahura, meaning God. Pashtuns still call fire "Aur" or "Hur", which sounds like Ahura, meaning the God of goodness.

Fire worshippers called their religious leaders Megans, and Pashtuns also called their religious leaders Meyagans. Popular proverbs in the Pashto language allude to the sacredness of fire.

The influence of Zoroastrianism is still visible among the Pashtuns. For example, during the Child birth ceremony, a mark is made on a woman's stomach by dissolving karosin oil in water. The ancient Pashtun garment, which has a collar that is made on the shoulder instead of the front and is tied with thread instead of buttons, is called "toi" in Pashto and "Khalka" in Yousafzai Pashto, and is a symbol of the Zoroastrian religion. Shaving the middle of the head and leaving the hair around the edges is still common among Western Pashtuns.

The symbol of Salvationism has also come to the Pashtuns through Zoroastrianism and is still prevalent among the rural Pashtuns of Balochistan. Zoroastrian names are still common among the Pashtuns. For example, Nausherwan, Khusro, Qubad, Jamshed, Bahram, Kawos, Esfandyar, Behman, Faramooz, Hokhayyar, Chishtan, Siya Hosh, Afrasiab, Khushtiar, Aspala and Naushad,etc.

Teri Dad and Mathradad were famous rulers of Parthia.Parthians were Pashtuns and belonged to Zoroastrian religion. Metrhra means sun and Dad means sky in Pashto. Mithradad is also called Mehrdad. These Mithradad and Mehrdad are still present in the names of many Pashtuns, for example, the father of Muhammad Rum, a resident of Parrai, Swat, is named Mehrdad. The father of Minhaj Ustad, a resident of Parrai, Swat, is also called Mehr Dad. Other such names such as Gul Dad, Pir Dad, zardad, Rahim Dad and Karim Dad ect are also common among Pashtuns.

Chashtan, Moiz and Aziz were the famous rulers of Saka. They established the Indo scysthian government in India. These people were also fire-worshiping Pashtuns and today they are called Sarban. Their names Moiz, Aziz and Mewaz etc are also common among Pashtuns.

The Pashtuns called the fire pit "Vehara". "Vehara" is also derived from Hor or ur , which means fire.

The fire pits that existed in Western Pashtunkhwa were called "Vehara." With the passage of time Vehara change to Vahara .

In Pashtun areas, especially in Ara Kozia and Jad Rozia, traces of ancient fire pits are still found, and some of the fire-related traditions still remain among the Pashtuns.

A long time ago, in the village of Katir, twelve miles north of Quetta, there was a fire pit. The people of this village, who were magose, used to burn any kakar they came across in this fire pit.

But just as a tribe of Pashtuns worshipped a plant in Central Asia, historians in Afghanistan also mention a group of Afghans who worship a tree in the Jhao forest.

After settling in Afghanistan, the Pashtuns adopted other religions. When the Kushan ruler Kanishka converted to Buddhism, he became a great follower of Buddhism and played an important role in spreading Buddhism.

Due to which many Pashtuns accepted Buddhism. Especially in Gandhara, the Pashtuns who had settled during the times of the Sakas, Parthians and Kushans, they accepted Buddhism. When the Heapthalite occupied Gandhara, five thousand Pashtuns who were Buddhists returned from Gandhara to Afghanistan.

Muhammad Kutbi writes on page 73 of his History of Muzaffar that the Afghans were warlike and worshipped horse according to the customs of the Mughals and offered sacrifices to idols.

Habibi says that an ancient Dari inscription discovered in the ruins of an ancient Kushan temple in Surkh Kotel, Baghlan, dated to around 160 BC.This temple was constructed by Mahaler.

In Loralai, there are still traces of ancient Buddhism. For example, shaving the heads of children and putting a "pluck" in the middle like the ancient religious Hindus, which is called "Shukri" or "Sanri" in Pashto. Or leaving a little hair above the ears on each side of the head and wearing yellow hair jewelry on these braids.

The Samanid Pashtuns of Sistan, who were a large part of the population of the region, were followers of Buddhism. Similarly, another powerful Pashtun family, the Loyak, had also converted to Buddhism. The Loyak belonged to the Khilji tribe, who remain in power until the time of Sultan Mahmud Ghaznavi.

When Thomas Rasool and Thormar matte rasool the Apostle began preaching Christianity in Afghanistan, many Pashtuns became Christians. It is written in the Bible that Thomas Rasool, a disciple of Jesus, preached in Khorasan for a period of time.

Qazi Muhammad Yusuf writes in the Church History that the apostles of Jesus Christ, Thomas Rasool and Matte Rasool, came to Turkestan and Afghanistan, and many Afghans converted to Christianity.

Due to his preaching, Kajin Maran, the king of Ghor, converted to Christianity and swore allegiance to Thomas Rasool. Thomas Rasool appointed him as his caliph, but the other Pashtuns of Ghor who were fire worshippers turned against him. The rest of the people escaped by hiding, but Kajin Maran was stoned to death by them. The ruler of Indo-Partian, Gando Pharaz also converted to Christianity.

Thomas Rasool, a disciple of Jesus, preached in Khorasan for a while. After that, he went to Madras, where he was martyred and buried in Mylapore (Madras). His body is still there.

The famous Syrian historian Philip writes that his disciples were of the same race and language as the Afghans. Their method of explanation was simple and they preached the religion in their own language, Pashtena, i.e. Pashto. Thus, a large number of Pashtuns accepted Christianity.

After the sermon of Muhammad (peace be upon him), the Pashtuns began to convert to Islam.

At that time, Pashtun rulers ruled in Oman, Yemen, Abla, and Bahrain under the rule of King Kisra of Iran. The first Pashtuns living in Arabia to convert to Islam. Among them were famous personalities such as Salman Farsi, Sherwea Aswari, and Hazrat Bazan, among others.

Salman Farsi was an Aswar, meaning Pashtun. He was called Persian because at that time the Pashtun areas of Merve-al-Rud, Gharjistan, Ghor, and Sistan, etc. were included in Iran.

At that time, Iran was called Fars and the people of Iran were called Persians. Since the Pashtun areas were included in Iran at that time, the Pashtuns were also called Persians, meaning people of Persia. Salman Farsi was also a resident of Iran, so he was also known by the name Salman Farsi.

Most Arab historians, including Astakhari etc., write that Salman Farsi was from the descendants of the Asawars, that is, the Pashtuns. Salman Farsi was the first among the Pashtuns to

convert to Islam. The Holy Prophet included Salman Farsi in the Ahl-e-Bait. Later, great scholars were born in Asawar, including Musa bin Siyah Aswari. Among the Pashtuns of Arabia, Sher Veah Aswari was also among the Pashtuns who converted to Islam. About the conversion of Sher Veyah Aswari and his party members to Islam and their settlement in the country, they write that Sher Veyah Aswari joined the Siahbacha with his party members and all of them became Muslims. These Aswars and Siahbacha lived in Pisco on the shores of the Arabian Gulf before converting to Islam.

At the time of the debate of the Messenger of Allah (peace be upon him), a Pashtun named Hazrat Bazan was the governor of Yeman on behalf of Kusra. When Hazrat Bazan received the news of Kusra' death, he sent the Messenger of Allah (peace be upon him) the news of his and his companions' conversion to Islam. Kamil-bin-Asir writes that Hazrat Bazan's family belonged to the city of Merve-al-Rood in Khorasan. Merve-al-Rood was inhabited by Suri and Lodhi Pashtuns at that time. They were called Merve-al-Roodi or simply Rudi because of Merve-al-Rood. Later, this Rudi name became Lodhi. The people of Merve-al-Rood were Suri and Lodhi Pashtuns.

When Hazrat Ahanaf bin Qais conquered Khorasan and sent an army to Merve-al-Rood, The ruler of Merve-al-Rood offered peace to Hazrat Ahanaf and wrote to him that since Hazrat Bazan, who is my relative, has converted to Islam, I do not want to fight with you and made peace with Hazrat Ahnaf on the condition of paying six hundred thousand per annum. This shows that during the time of Bazan, the ruler of Yemen, the

people of Merve-al-Rood in Iran were Pashtuns and paying tribute meant that they had not yet converted to Islam. Here, historians have not written what was the name of the ruler of Merve-alRood at that time, but later historians write that during the time of Hazrat Ali, the name of the ruler was Mahvea Suri. In 16 AH, the Arabs under the leadership of Hazrat Abu Musa Ash'ari besieged the city of Sus in Iran. So, to confront them, the Iranian army under the leadership of Pashtun general Siyah Aswari set out to fight. When Siyah Aswari realized that the fight against the Arabs was difficult, he sent a message to Abu Musa Ash'ari that we are ready to accept Islam on certain conditions. Abu Musa Al-Ash'ari sought Hazrat Umar's opinion on this. Hazrat Umar wrote to Abu Musa Al-Ash'ari to accept their demands and make peace with them. After the agreement with the Arabs, the Siyah Aswari army accepted Islam and joined the Arab army.

At the siege of Nastar, the Pashtuns joined the Islamic army led by Abu Musa Al-Ash'ari, and thus a group of Pashtuns from Iran converted to Islam for the first time.

When Umar appointed Abu Musa Al-Ash'ari as the governor of Basra, he settled a large number of Pashtuns in Basra. These Pashtuns later joined the Banu Tamim, a tribe of Arabs. The Tamim were Magians before Islam, and the Pashtuns were also Magians, and their customs and traditions were almost the same, that is why the Pashtuns of Basra joined the Tamim.

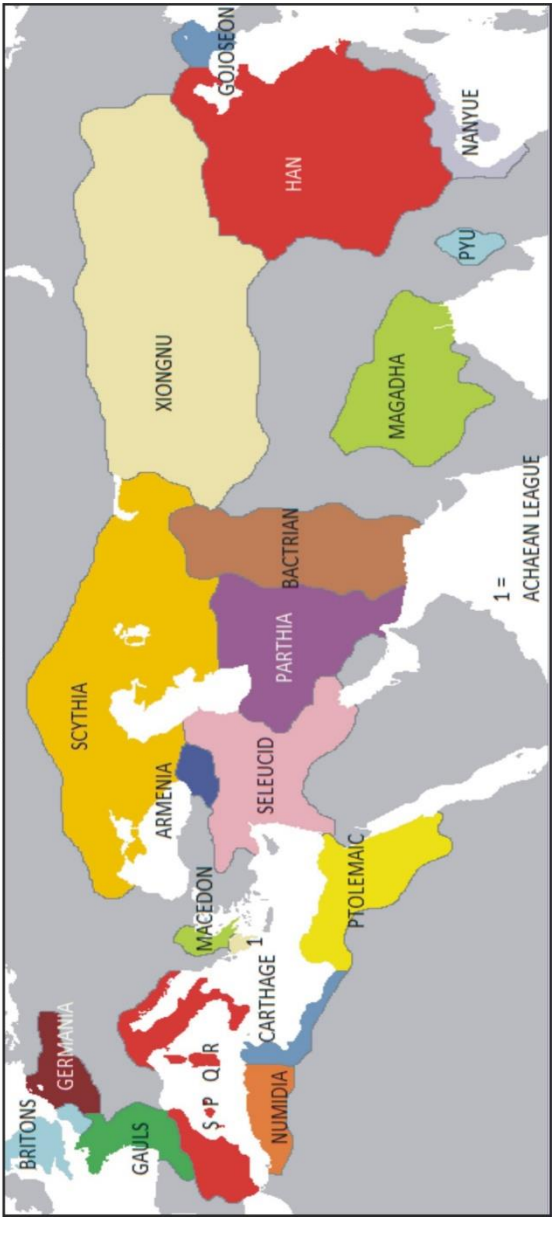
When the Arabs entered Iran, the Pashtuns, who were enemies of the Sassanids, sided with the Arabs and joined the Arab army.

At that time, the Pashtuns living in Arabia had converted to Islam, but the Pashtuns living in Afghanistan continued to adhere to the Zoroastrian religion. Later, the Pashtuns gradually began to convert to Islam, but not all the Pashtuns became Muslims at once.

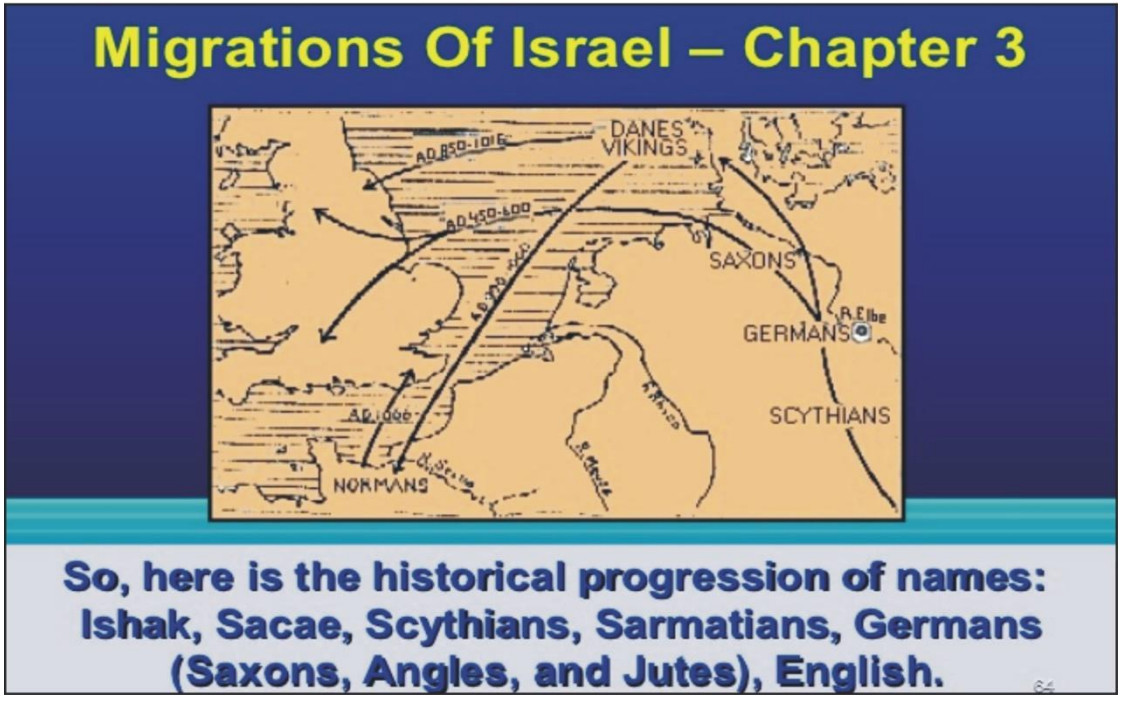
During the time of Hazrat Ali, for the first time, two important Pashtun leaders went to Hazrat Ali and converted to Islam. One of them was Shansab Suri, the king of Ghor, and the other was the ruler of Merve, Mahvea Suri.After becoming Muslims of both these leaders the Pashtuns of Ghor converted to Islam en masse, and the Pashtuns joined the Arabs in the battles they fought in those areas.

After the Pashtuns of Ghor embraced Islam, other Pashtuns also gradually started converting to Islam. When Hamid Lodhi became the ruler of Multan, he sent a delegation of Pashtuns to Kassy Ghar to preach Islam. Due to his preaching, most of the Afghan chiefs converted to Islam, but not all the people converted to Islam. Until the time of Shah Abbas, the king of Iran, there were fire worshippers in Sistan, who were forcibly converted to Islam by Shah Abbas.

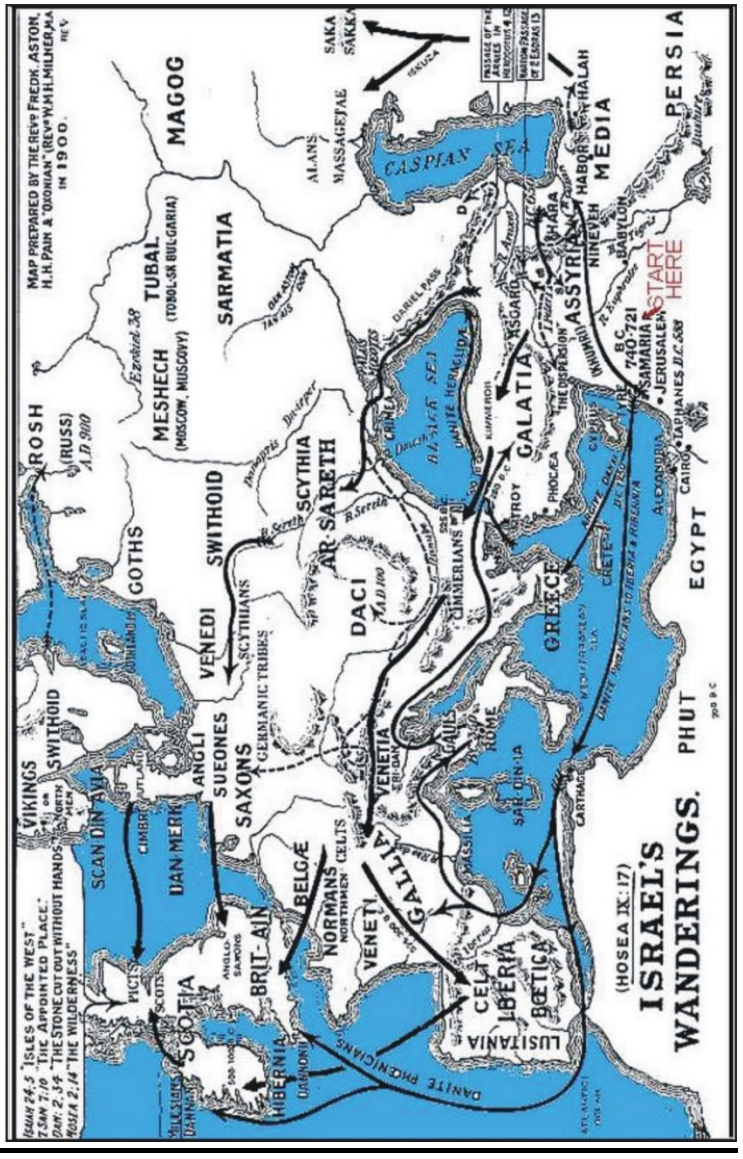
The Pashtuns living near Tirah and Koh-e-Safid converted to Islam much later. During the time of Sultan Mahmud, the Pashtuns were in the armies of both Sultan Mahmud Ghaznavi and Jai Pal. When Shahabuddin Ghori settled the Pashtuns on the border of India, these people started converting to Islam and gradually all the Pashtuns converted to Islam and now all the Pashtuns are Muslims.

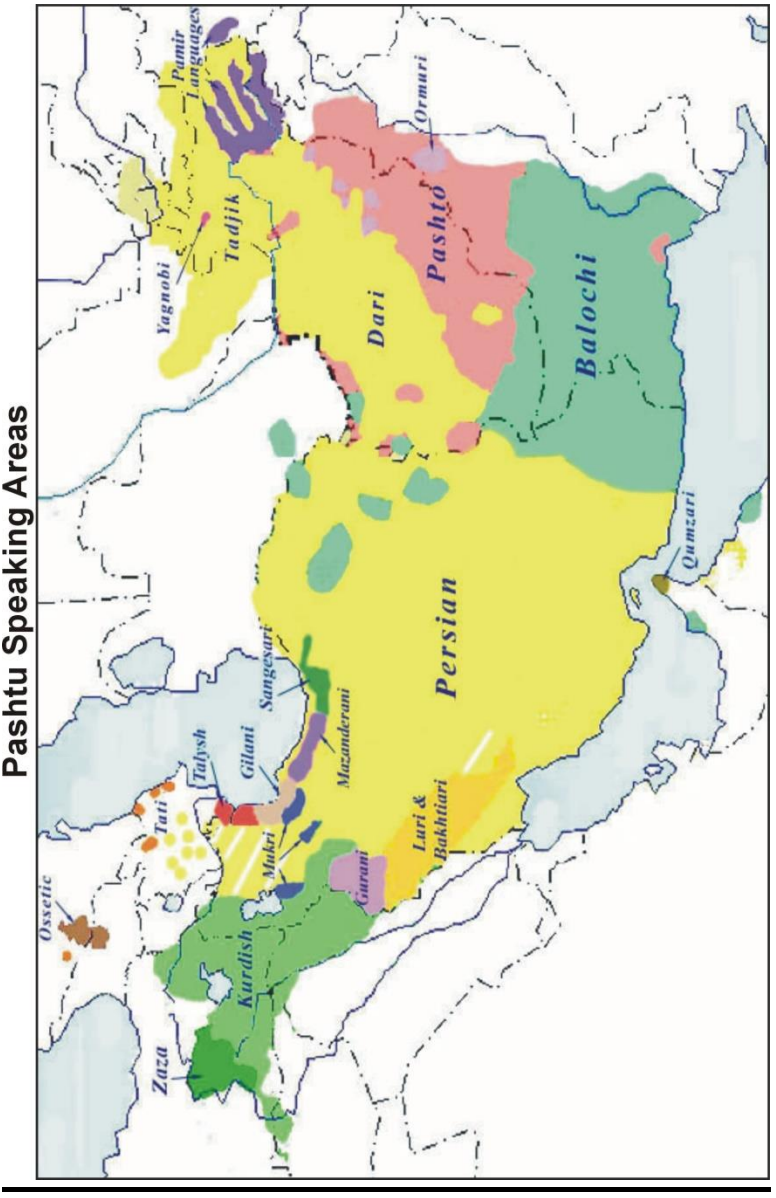

Scythia (Pukhtonkhwa)
BRITONS
GERMANIA
GAULS
NUMIDIA
CARTHAGE
MACEDON
ARMENIA
SCYTHIA
SELEUCID
PARTHIA
BACTRIAN
PTOLEMAIC
XIONGNU
HAN
GOJOSEON
NANYUE
PYU
MAGADHA
1 = ACHAEAN LEAGUE

Progression of Nations



Migration of Israels




Pashtu Speaking Areas
Pamir Languages
Ormuri
Yagnobi
Tadjik
Dari
Pashto
Balochi
Persian
Qumzari
Sangesari
Gilani
Talysh
Tati
Mazanderani
Luri & Bakhtiari
Mukri
Gurani
Kurdish
Ossetic
Zaza

Zorathustra



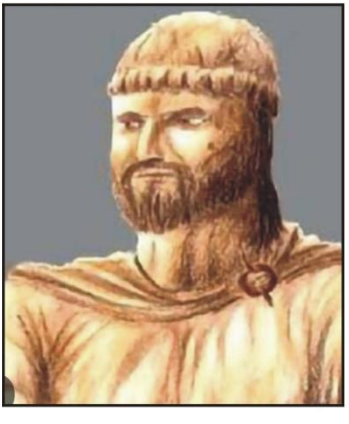
The Rulers of Pahstun befor Islam



Saka King Shankal



Indoseythien King Mavez



Kushan King Kanishka



Indo Parthian King Gando Pharez

Pushtun People





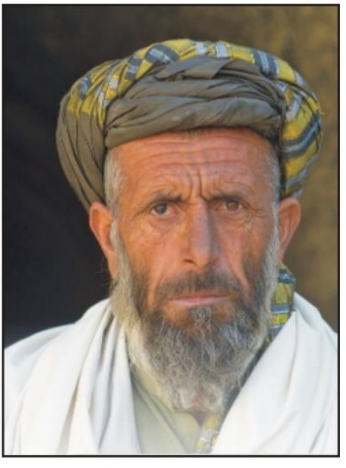




Pashtun and Saka



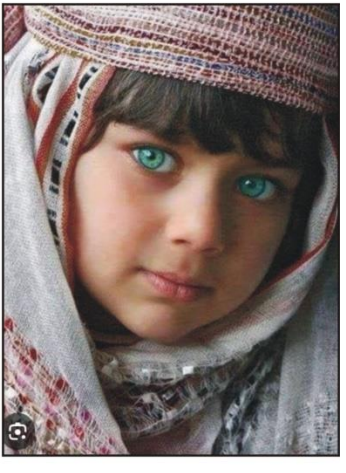
Saka Man



Pashtun Man



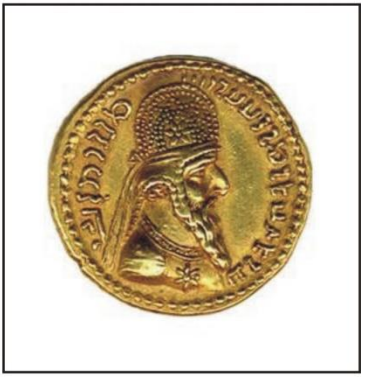
Saka Girl



Pashtun Girl

Scythian Coins

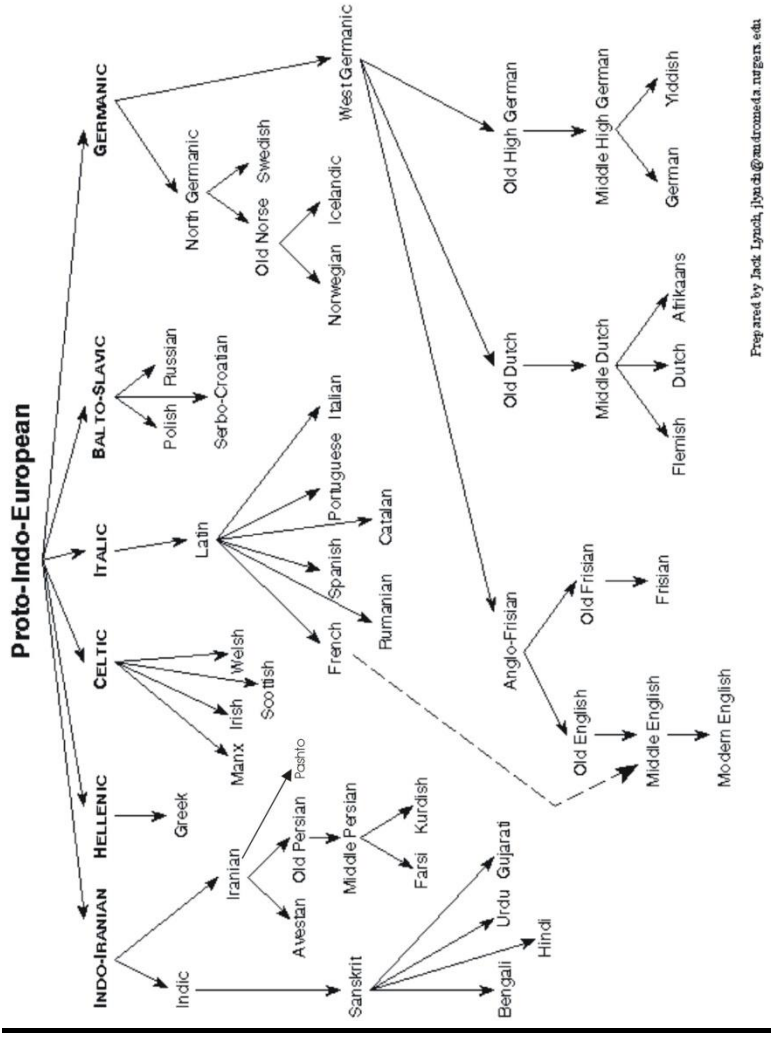








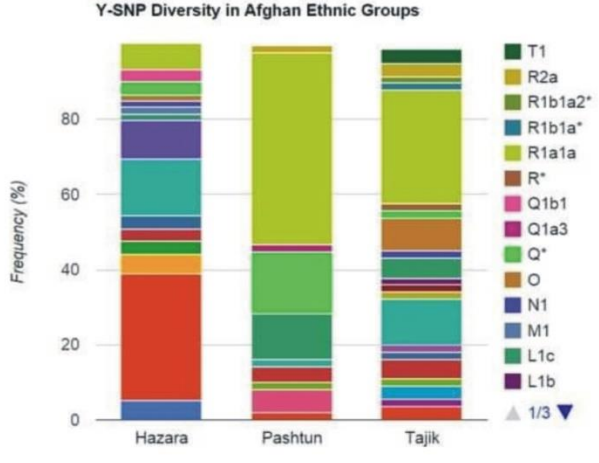
Indo-European Language



Haplo Group of Pashtun



DNA genetic testing of
Hazara,Pashtune,Tajik

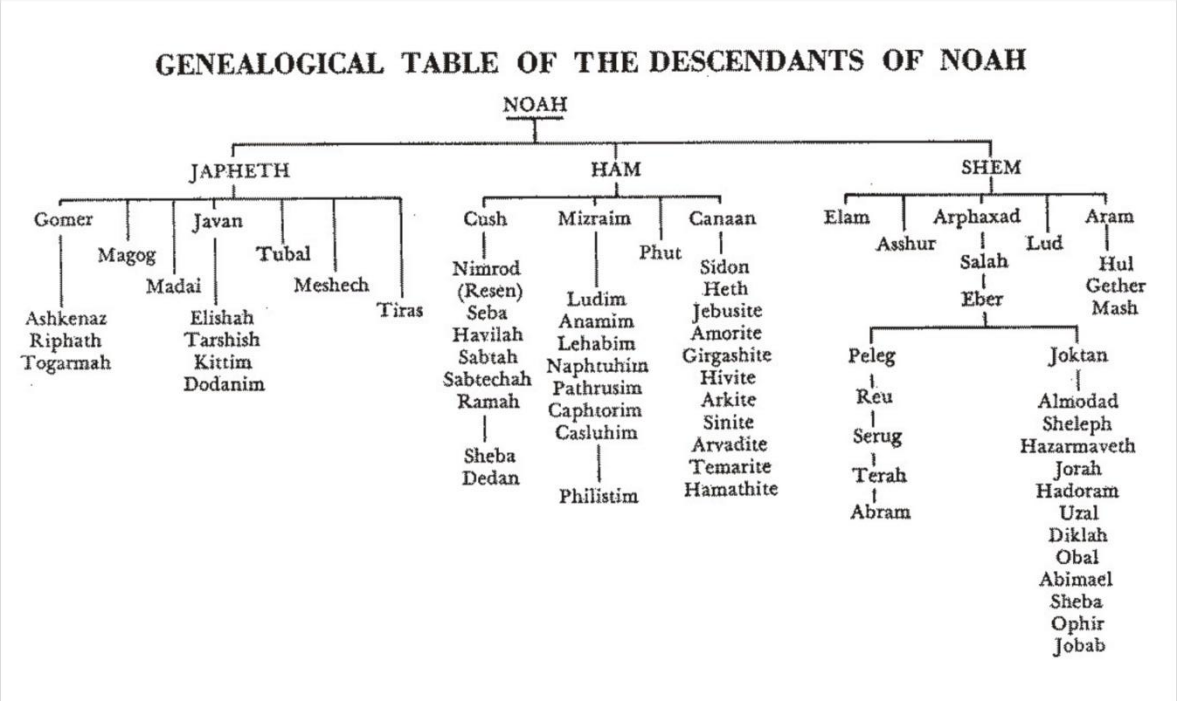


Alphabets of Aramy, Persian and Pashto

Imperial Aramaic		*Inscriptions*		*Pehlavi Pashto*	
		Pashto	*Persian*	*Psalter*	*Book*
' ('ālep̄)*	𐡀	𐭀	𐭀	𐭀	𐭀
b (bēṯ)	𐡁	𐭁	𐭁	𐭁	𐭁
g (gimel)	𐡂	𐭂	𐭂	𐭂	𐭂
d (dāleṯ)	𐡃	𐭃	𐭃	𐭃	= g
h (hē)	𐡄	𐭄	𐭄	𐭄	𐭄
w (wāw)	𐡅	𐭅	𐭅	𐭅	𐭅
z (zayin)	𐡆	𐭆	𐭆	𐭆	𐭆
ḥ (ḥēṯ)	𐡇	𐭇	𐭇	𐭇	= '
ṭ (ṭēṯ)	𐡈	𐭈	𐭈		
y (yōḏ)	𐡉	𐭉	𐭉	𐭉	= g
k (kap̄)	𐡊	𐭊	𐭊	𐭊	𐭊
l (lāmeḏ)	𐡋	𐭋	𐭋	𐭋	𐭋
m (mēm)	𐡌	𐭌	𐭌	𐭌	𐭌
n (nūn)	𐡍	𐭍	𐭍	𐭍	= w
s (sāmeḵ)	𐡎	𐭎	𐭎	𐭎	𐭎
' ('ayin)	𐡏	= w	= w	= w	= w
p (pē)	𐡐	𐭐	𐭐	𐭐	𐭐
ṣ (ṣāḏē)	𐡑	𐭑	𐭑	𐭑	𐭑
q (qōp̄)	𐡒	𐭒	= m	= m	= m
r (rēš)	𐡓	= w	= w	= w	= w
ś/š (ś/šin)	𐡔	𐭔	𐭔	𐭔	𐭔
t (tāw)	𐡕	𐭕	𐭕	𐭕	𐭕

* The under- and over-lining of letters in Semitic transcription indicates a fricative pronunciation, *āleph*, *bēth*, etc.

Descendants of Noah



Ancestors of Different Nations

Shem (2nd)

Spiritual: great religions

'Blessed be the LORD God of Shem, and Canaan shall be his servant.'

Elam
Asshur (Assyria)
Arphaxad
Salah
Eber (Hebrews)
Peleg
Reu
Serug
Nahor
Terah
Abram (2300 BC)

Nahor
Haran
Lot
Joktan

Lud (Lydia)
Aram
Uz (Job? perhaps 2800 BC)
Hui
Gether
Mash

Ishmael (Arabs)

Esau (Edom)

Messiah

Lambert Dolphin 9/90

Ham (3rd)

Physical: great artisans and builders

'Cursed be Canaan; a servant of servants shall he be unto his brethren.'

Cush (Ethiopia)
Seba (Meroe)
Havilah (Arabia)
Sabtah (Sabeans)
Raamah (Arabia)
Sheba
Dedan
Sabtecha
Nimrod (Babylon, Ninevah)
Mizraim (Egypt, King Menes?)
Ludim
Anamim
Lehabim
Naphtuhim
Pathrusim (Pathros)
Casluhim (Philistines)
Caphtorum (Crete)
Phut (Libya)
Canaan
Sidon
Heth (Hittites, Cathay)
Jebusites
Amorites
Girgashites
Hivites
Arkites (Phoenicians)
Sinites (Sino, China)
Arvadites
Zemarites Hamathites

Japheth (1st born)

Intellectual: scientific, philosophical*

'God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant.'

Gomer (Germany, Crimea, Cambria, Celts)
Ashkenaz (Germany, Saxons, Scandavia)
Riphath (Carpathians)
Togarmah (Armenians)

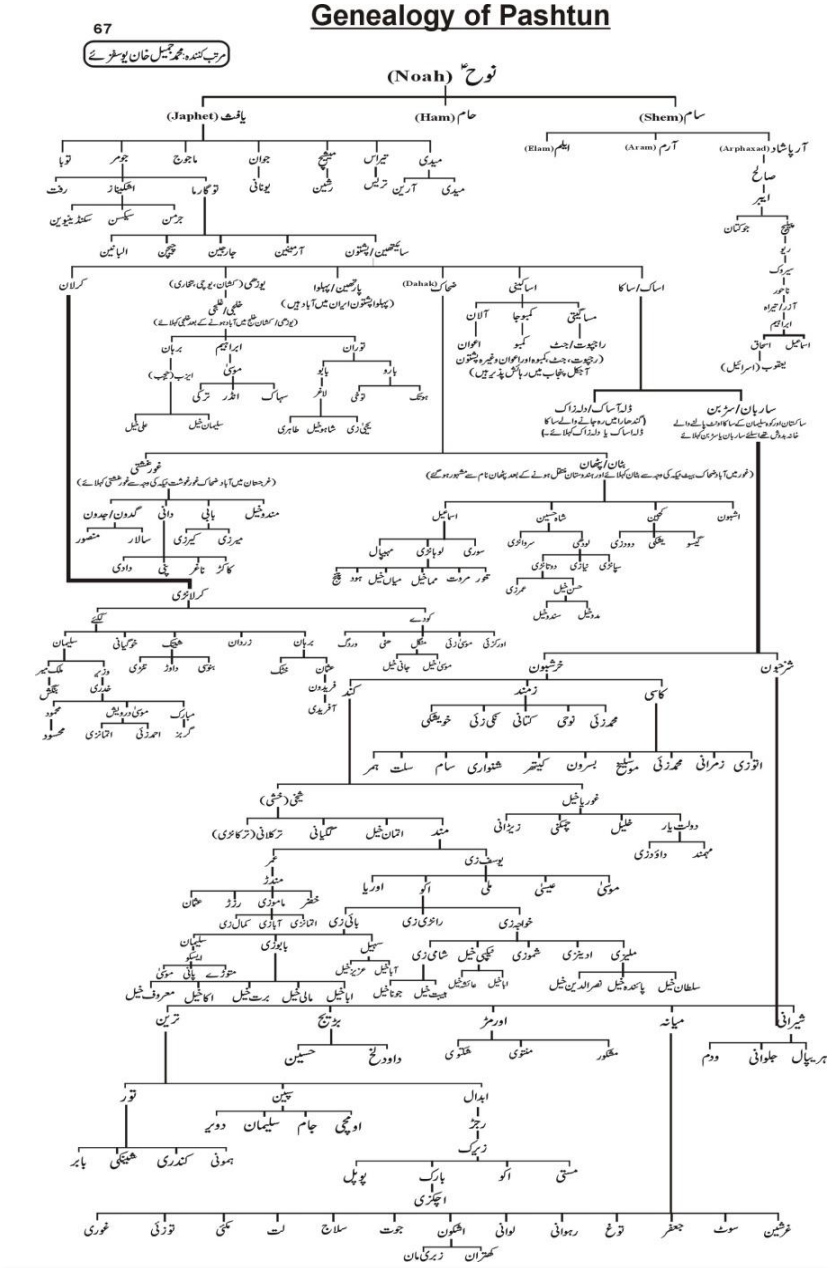
Magog (Georgia, Scythians)
Madai (Medes, Aryans, Indians of India)
Javan (Ionians, Greeks, the coastlands)
Elishah (Hellas)
Tarshish (Spain)
Kittim (Cyprus)
Dodanim (Rhodes)
Tubal (Tobolsk)
Meshech (Moscow)
Tiras (Thrace, Teutons)

Notes:

Noah lived 350 years after the flood and Shem 500 years. Date for the flood is ~3600 BC.

The confusion of tongues at the tower of Babel occurred not long after the flood, (~250 yrs). The world population at that time may only have been only 2000-10,000 persons (Henry Morris, *Genesis*). The nations then scattered from Babylon. Continents separated in the time of Peleg, about 530 yrs after the Flood. Ice age folowed continental division.

*See A. C. Custance, *Noah's Three Sons*, Doorway Papers, Zondervan, 1975


Genealogy of Pashtun
67
مرتب کنندہ محمد جمیل خان یوسفزئے
نوح (Noah)
سام (Shem)
حام (Ham)
یافث (Japhet)
آرپاشاد (Arphaxad)
صالح
عیبر
ارغ
سیروک
ناحور
آزر/تیراہ
ابراہیم
اسماعیل
اسحاق
یعقوب (اسرائیل)
ساسکان اور کرد جو لیلیوں کے بعد ماؤں کے نام سے پکارے جانے والے خاندان ہیں جو بعد میں ساسکان یا ساسان یا سارپان کہلائے
سارپان/سرپبن
اسکا/اساکا
اساکینی
کمبوجا
کمبوجا
مساکینی
راجپوت/جٹ
(راجپوت، جٹ، کمبوہ اور اعوان وغیرہ پشتون آبائل پنجاب میں رہائش پذیر ہیں)
ڈلہ آساک/اولڑ ذاک
(گندھارا میں رہنے والے آساکا ڈلا آساک یا اولڑ ذاک کہلائے۔)
شان/پشان
(غور میں آباد ضحاک بیوراسپ کی وجہ سے شان کہلائے اور بعد ستان متصل ہونے کے بعد پشان نام سے مشہور ہوگئے)
اشیون
کھن
شاہ حسین
اسمائیل
گیسو
یکلی
دودوزی
نوبلی
سرواڈی
سوری
لوہانڑی
مہمال
سیاڑی
نیازی
دوتانڑی
عمر
مروت
مہمانڈ
سیال
شیخ
ہود
حسن خیل
عزری
مدہ خیل
سدو خیل
شرقبون
غرشبون
کاسی
زمند
کند
محمد زئی
نوشی
کتانی
کگی زئی
خویلگی
التوزی
زمرانی
محمد زئی
موسیٰ خیل
بسرون
کیتھر
شنواری
سام
سلت
ہمر
غوری خیل
غرشتی
(غریبستان میں آباد ضحاک نر غرشت یکی کی وجہ سے غرشتی کہلائے)
مندوخیل
ہاپی
دافی
گدون/جدون
میرزی
کیرزی
سالار
منصور
کاکڑ
خاٹر
بنی
دادی
کرلانڑی
کوہستے
کگنے
اورکزئی
موسیٰ زئی
مگل
صافی
ورگ
موسیٰ خیل
چانی خیل
سلیمان
خرگیانی
ہوتک
زردان
برہان
علیان
بنگش
ملک میر
وزیر
غلزی
بگلش
آفریدی
مہمند
عمر
منڈڑ
خٹر
ماموزی
رڑز
علیان
یوسف زی
موسیٰ
عیسیٰ
علی
اکو
اوریا
خواجہ زی
راخوی زی
باڑی زی
اتمانڑی
آبڑی
کمال ڈی
سلیمان
بابوزی
سہیل
آبخیل
عزیز خیل
ابخیل
مالی خیل
برت خیل
اکاخیل
معروف خیل
ملیزی
اویزی
شموزی
تکی خیل
شامی زی
ابخیل
عائشہ خیل
ثبیت خیل
جوناخیل
پاکھڈہ خیل
نصرالدین خیل
سلطان خیل
شیرانی
ہریپال
جلوانی
ودم
میانہ
اورمڑ
مقلور
منتوی
شلوی
بڑیچ
داؤد زئی
حسین
ترین
تور
سپین
اوچی
جام
سلیمان
دویر
ہوتی
کندری
ہیتکی
بابر
ابدال
رزڑ
زیرک
مستی
اکو
بارک
پوپل
اچکزی
غرشین
سوث
جعفر
ترغ
رہوانی
لوانی
اشکون
کھتران
زیری مان
جوت
سلاج
لت
ملی
توزی
غوری

A F G H A N

Pashtuns are known by various names. Among these names, the most commonly used name for Pashtuns after Pashtun is Afghan. Like Saka, the name Afghan is also derived from Aswak or Aswan.

Linguists write that the name Afghan is derived from Prakrit asvak. Horse is called ashva in Sanskrit, asp in Persian, assa in Prakrit, and ass in Pashto. Horse breeders are called asvaka in Sanskrit, aska or aswak in Prakrit, and Asval in Pashto.

Since horses were first introduced by the Pashtuns. They had superior breeds of horses and were famous for riding horses. That is why their neighbors called them Aswak, meaning horsemen. This name was first used for Kamboja because they were excellent horsemen and lived on the border of India. That is why the Indians called them assakeni, aspasi and asvaka. Kamboja is also described as the best horsemen in the Mahabharata. In ancient Pali books, their land is described as the land of horses. Later it became Aswan, Abgan and Afghan and finally the Arabs changed this name to Afghan and used it for all Pashtuns.

The Indians called all the people of the Hindu Kush Asvakas because they produced the best breed of horses. The Hindus have written in their books about the horsemen of the Asvakan kingdom. In the Mahabharata, the people living on the northwestern borders of India are mentioned as Aswaka.

Alexander the Great, during his invasions, has mentioned the people living in these areas as Asakini.

Now most historians, including great scholars like Christian Lassen, M.C Crindle and Saint Mertin, support the theory that the name Afghan is derived from Aswak. The translator of Indica, Mr. Crindle, also considers the word Afghan to be a corrupted form of Sanskrit.

Middle historical reference: Afghan

In the Middle Ages until the advent of modern Afghanistan in the 18th century, the Pashtuns were often referred to as Afghas. The etymological view supported by numerous noted scholars is that the name Afghan evidently derives from Sanskrit Asvakan or the Assakeni of Arrian, which was the name used for ancient inhabitants of the Hindu Kush. Asvakan literally means "horsemen" "horse breeders" or "cavalrymen" (from asva or aspa, the Sanskrit and Avestan words for horse). The view was propounded by scholars like Christian Lassen, J.W.McCrindle, M.V de.Saint Martin, and E Reclus.

Alexander Cunningham and many scholars accept the modern name of Aswak as Afghan.

The linguist Panini of the 5th century BC calls them Ashvakaynas and Ashavayan.

An ancient Hindi volume by Wara Methra (6th century CE) mentions Afghans as Ogana in the Bharata Samrita. He writes that the following stars are included in the territory. Hill ambushes, Pahlavi, Choti Honi, Kalan, Ogan were unjust and ambitious people. The French historian Khosha says that this person died in 587 A.D.

Some scholars believe that the Afghans are descendants of Indo-Aryan tribes called Asvaka. Historians write that the name

of Afghan(Apaga) is for first time found(256-252 B.C.) In Aechamenian area later (Apakan) as nickname of Sasanian kings Shapur the First (378-309 BC) in, the past Indian books in sixth century has been published it as(Avagana)by Indian astrologer, nesei Aramihra, in the Chsources (O-po-kien). The (Avaganas) are the todays Pashtuns which make the largest majority of Afghanistan.

Later historians referred to the Pashtuns as Abgan, Aogan, and Agwan instead of Aswak or Ashwak. In the books of the Indo-Parthian ruler Gundifar, who was a Pashtun his name written on his orders in the 3rd century AD,in an inscription Gundifar Abgan Rasmad.

Michano vsky writes that the ancient Persians used the word Ab-bargan for the people of Badakhshan. In the Uzbek language, the word Avagan was used for the Pashtuns.

Ferdowsi writes in one place in his epic poem, Feridun:

گرد یوان دورو یہ سپاہ
بردیں گودوبہ زریں کلاہ
پہداد چون قارن کادگان
بہ پیش سیاہ اندرون اوگان

The third line mentions Qarin, a family of the aristocratic family of the Parthian period who ruled in 50 AD. One of their kings was named Qarnas. This name is also the same as Abgan from the Sassanid era. King Qarnas is still very famous among the Pashtuns today, and if something is very old, people say that it is from the time of Qarnas.

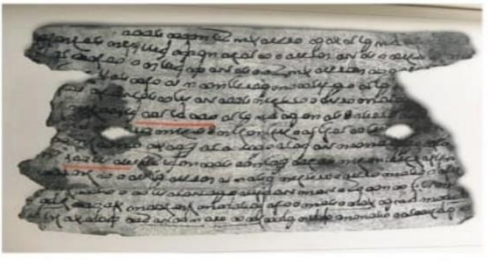
The Armenians used the word alwan for them, which means mountain people, which in Persian dialects changed to Awghan.

The Sassanid ruler Shahpur I mentions the Abagan people in his writings in the 3rd century AD. Shahpur III remembers them as Apagan. In the ancient Sunsakrat dictionary, Abgan is written for a people who do not have music. China historian Hyang Sang, who traveled to South Asia from 1629 to 1645 A.D, mentions people called Apoken in the northern part of Koh-e-Sulaiman. Kurusangi writes in this regard that the Awgan were originally from the Shirvan province, which in ancient times was called Albanin.

In the Mate ul saddeen and Jami' al-Tarikh the Afghans are written as Oghān. The Turks also called the Afghans Aghwan.

In the fourth century AD, the Afghan chieftain Bredag Watanan wrote to Ormuzd Bunkukan Bactrian document in the Greek

Script from the 4th century



Bactrian document in the Greek script from the 4th century mentioning the word Afghan (αβγανανο): "To Ormuzd Bunukan from Bredag Watanan, the chief of the Afghans"

Bactrian documents found in Northern Afghanistan.

"To Ormuzd Bunukan, from Bredag Watanan.

Greeting and homage from..), the sotang (?) of Parpaz (under) the glorious yabghu of Hephthal, the chief of the Afghans, 'the judge of Tukharistan and Gharchistan. Moreover, a letter (has come hither) from you, so I have heard how (you have) written "to me concerning] my health I arrived in good health, (and) afterwards (?)"heard that a message was sent thither to you (saying) thus: ... look after the farming but the order was given to you thus. You should hand over the grain and then request it from the citizens store: I will not order, so.....I. Myself order and I in Respect of winter sends men thither to you then look after the farming.

To Ormuzd Bunukan,

Greetings "Because [you] (pl.), the clan of the Afghans, said thus to me..... And you should not have denied? the men of Rob! [that] the Afghans took (away) the horses"

To... bid the Afghan.. Moreover, they are in (War) nu (?) because of the Afghans, so [you should] impose a penalty on Nat Kharagan .....lord of Warnu with... The Afghan...

The Bactrian documents, 4th century SIMS-Williams 2007b, pp 90-91

The name Afghan was used by the Arabs for the Pashtuns in the 7th century AD. When the Afghans were settled in Arabia, the Arabs called them Aswar, but when the Arabs conquered Afghanistan, they corrupted the Iranian name Awghan for the Pashtuns and used Afghan. The name Afghan was first used for the Pashtuns of Jadrozia and Arakozia, i.e. the sarban Afghans. Arakozia is also written as Afghan Shar, i.e. the country of the Afghans. Then, the Arab historians used the name Afghan for the Pashtuns in 705 during the expedition of Hajjaj bin Yusuf.

Abdul Malik bin Marwan sent his commander Hajjaj bin Yusuf and his nephew Imad al-Din in 86 AH to subjugate Sistan and nearby areas, and when the Arabs arrived there, they welcomed the Afghans and treated them very well. When Muhammad bin Qasim invaded Sindh in 705, the Afghans were among his army.

Zahiruddin Babur mentions the name Afghan Shaal in his mention of Logar. He says:

سجادند از مواضع لوگر است
و مردم او از افغان شال رند

Afghan Shaal means (the region of the Afghans). The name of Quetta was also previously Kot Shaal.

The name Afghan is mentioned in its present form at least a thousand years ago in Hudood-e-Alam and has been mentioned by Muslim historians continuously since then. In Hudood-e-Alam, Afghans are also mentioned by the names Kishwar Afghan, Marz Afghan and Hadd Afghan. In Hudood-e-Alam, written in the tenth century AD, Afghans are mentioned in one place in reference to a village. He writes that Saul is a small village in the mountains, where Afghans live. Saul is located in Paktia province near Gardez. From this place, the road to Hussainan passes between two mountains.

Elsewhere it is written that the King of Nanhar calls himself a Muslim. Yet he has more than 30 wives. Among them are Muslims, Afghans and Hindus.

In Makhzan Afghan and Khalasta-ul-Ansab, the name Afghan is used for Pashtuns. In Risalat-ul-Ansab, the word Afghan is also

used. In Jamia Al-Tawarikh, both the names Oghan and Afghan are used. Farishta mentions Afghans when in 983 A.D the Afghans, together with Khokhar and Chubias, drove out Kadar Raja from Punjab. According to Farishta, when the Afghans attacked Peshawar in 762 A.D, they were accompanied by the tribes of Ghor, Kabul and Khalj. Farishta describes the people living between Kabul and Kandahar as Afghans.

Al-Biruni writes in his book Tarikh-ul-Hind in 100 that the rebellious Afghans live west of the Indus River. Rashiduddin Fazlullah in Jame'i Al-Tawarikh, Muhammad bin Qasim in Tarikh-ul-Farishta, and Abu Raihan al-Biruni have mentioned the Pashtuns living around Peshawar by the name Afghan. Mohaqiq Habibi writes that the Afghans live in the areas between Helmand and Sindh. Firdawsi, Abul-Fazl, and Bahiqi, etc. have also used the name Afghan for the Pashtuns.

The Afghans first appeared in 682 A.D,when they came out of their mountains and wreaked havoc in the neighboring regions. Their invasion was stopped by the king of Lahore. At the end of the seventh century, the Afghans, with the help of the Ghakars attacked the Raja and forced him to cede the mountainous areas west of the Indus River and south of the Kabul River to the Afghans on the condition that they would protect the Indian borders and appointed an influential Afghan, Hamid Lodhi, as governor of Multan and Laghman.

Ismail Samanid conquered Kabul and Zabul (Ghazni) in 892 A.D, and then conquered Bukhara, making it his capital. He appointed Alpatkin Turk as his governor in Khorasan. But Alaptagin rebelled and declared independence, and made

Ghazni his capital. After the Alaptagin, his son-in-law Sabuktagin became the king. The Afghans made peace with Sabuktagin and Abdul Jaber Aqeba writes that at the time of the attacks of Sabuktagin, the Afghans and the Khilji people who were nomads of those areas joined the army of Nasir al-Dawla in Peshawar. After Sabuktagin, his son Sultan Mahmud became the king. Sultan Mahmud's mother was the daughter of an Afghan chief and Sultan Mahmud himself had married the sister of Malik Shahu Afghan, with whom he had a son, Salar Masood. Sultan Mahmud's army included a large number of Afghans, but on the other hand, he had a strong enmity with the Afghans and fought many battles with the Afghans. Therefore, when historians mention Sultan Mahmud, they have extensive information about the Afghans.

When Sultan Mahmud became king in 404 AH, he was accompanied by famous Afghan chieftains, including Malik Kalu and Malik Amun, Malik Dawood, Malik Bachi, Malik Ahmad, Malik Mahmud, Malik Arif and Malik Ghazi. Al-Utabi, who wrote history in the early eleventh century AD, writes that the Afghans and the Khaljis were part of Sultan Mahmud's army and were sent on an expedition to Tukharistan.

But despite this, Sultan Mahmud launched several attacks on the Afghans and caused great damage to the Afghans. Abu al-Fadl writes that Sultan Mahmud attacked the opposing Afghan groups and severely punished them. The Yemeni History, written by Uqba in 412 AH, writes at one point that when the summer season passed, Sultan Mahmud went on to beat the

Afghan tribes that lived in the upper passes and mountainous areas.

Ibn-e-Asir (55-630 AH) writes in his complete history that Afghanistan was located on the western side of the road to India. Sultan Mahmud attacked them and killed many Afghans. He writes that the Afghans were infidels and destroyers.

Asari Balkhi, who was the court poet of Sultan Mahmud, writes in 431 AH.

شہ گیتی ز غزنین تا ختن برد
بر افغانان و بر گبران کھبر

The king of the universe took from the dead to the sleeping.
On the Afghans and on the amber collectors
Masoud Saad Salman writes in 448-515 AH.

شکستہ گشت بہ تیغ تو لشکر کفار
خراب شد بہ سپاہ تو کشور افغان

The infidel army was broken by your blade.
It was ruined by the army in the Afghan country.

Al-Biruni and Al-Aqabi write that Sultan Mahmud had to fight the infidel Afghans of Mount Sulayman.

Roverty says that Ghazni attacked the Afghans in Muhand. Abu al-Fadl writes in Basti Jumad al-Akher 422 AH that Sultan Mehmud visited the grave of his grandfather in Ghazni.

Mubarak Shah writes in 626 AH to 633 AH that an Afghan named Aweera, who was a Kotual (inspector) from an area near

Peshawar, went to the court of Sultan Mahmud in Ghazni and converted to Islam.

During the time of Sultan Mahmud, the Hindu Shahi dynasty ruled India, whose famous rulers were Samand, Kamalu, Bhimpal, Jaypal and Anandpal. Sultan Mahmud defeated Jaypal near Nowshera in 1000 A.D, and captured him, but later released him under a treaty. :

Farishta writes: Sultan Mehmud captured Vehand in 391 AH. He freed Jaypal and other prisoners but killed the Afghan chiefs who were on Jaypal's side and took the other Afghans with him as slaves.

Al-Utbi writes in the Yemeni History that after the defeat of Jaipal, many Afghans and Khaljis joined the Ghazni army. The Ghazni dynasty ruled from 960 to 1150 A.D. In 1186 A.D, the last Ghazni king, Sultan Khusrau, surrendered to the Afghan king Shahabuddin Ghori and handed over Lahore to the Afghans.

In 1193 A.D, Afghans fought on both sides in the battle between Shahabuddin Ghori and Prithviraj. In this battle, Shahabuddin Ghori defeated Prithviraj and ended the Rajput rule in other parts of India. After this battle, Sultan Shahabuddin ordered his minister Malik Muizuddin to settle Afghans on the borders of India to protect his border and keep an eye on the Hindus. So Muizuddin established Afghan colonies on the banks of the Indus River from Bajaur to Khuzdar.

The Khwarazm Shahs also called the Pashtuns Afghans. The Seerat Jalaluddin, which was written in the first half of the

seventh century AH, mentioned the Afghans and wrote that when the eldest son of Jalaluddin Khwarazm Shah reached Ghazni in 618 AH, the Afghan chief Muzaffar Malik and Hasan Qamraq, who had 3,000 horsemen, joined them.

Historians of the time of Amir Timur also mentioned the Pashtuns by Afghan names. Maulana Sharafuddin writes that Timur attacked and defeated Sulaiman Shah, the ruler of Kalani the Awghani, in 801 AH, and Timur reached from Naghar to Bannu and from Bannu to India.

Maulana Sharafuddin writes in his book Zafarnama about the attacks of Timur Lang which he made in 800 and 801 AH on the areas of Paktia, Bannu and Kohat, which were inhabited by Afghans. Sher Mir Dad Afghan entered the areas of Lashura from Tarnak, Kalat and Kandahar with several Murshids.

Ibn Battuta visited Afghanistan in 1333 A.D. He writes, "We went to Kabul, which is a large town. In its outskirts lives a tribe called the Kharshin Afghans. They live mostly in the mountains, and are quite numerous. They are often bandits. Their main mountain is called Koh Sulayman." Ibn Battuta also visited the Afghans in the areas of Paktia. In the mid-15th century AD, the Lodhi Afghans ruled Delhi under the leadership of Bahlul Lodhi from 1451 to 1488 A.D.

In the 16th century AD, the Mughal emperor Babur mentioned the Afghans between Khorasan, Kabulistan, and the Indus River. Babur writes that various tribes live in the country of Kabul. To the north of Kabul is Kafiristan and to the south is Afghanistan.

In the middle of the 16th century, another proud Afghan, Shershah Suri, seized the throne of Delhi. In 1720A.D.

Mirus Afghan conquered Iran, which lasted until 1737 A.D. But Nader Shah ended his rule in 1737A.D.

It is clear from these writings of historians that the ancient historians have mentioned the Pashtuns by the names Aswak, Asak, Saka, Aswar, Asakini and Aswan which means horsemen. Since the Pashtuns were horse breeders. They used to do all the work with horses and they introduced horses for the first time, their neighbors knew them by the names Aswak etc. But in the middle period this name got corrupted and became Ogan, Abgan, Apoken, Aghwan and Oghan. And then till the arrival of the Arabs, in the writings we get about the Pashtuns, the Pashtuns are mentioned by these Abgan and other names.

Until the arrival of the Arabs, the name Afghan for the Pashtuns was not mentioned anywhere, but when the Arabs started attacking the Pashtun areas, they changed this name to Afghan and used the name Afghan for the Pashtuns in their writings as well, after which most historians have mentioned the Pashtuns by the name Afghan and the Pashtuns have become known as Afghans.

When Ahmad Shah Abdali annexed vast territories under his rule, he was impressed by the bravery of the Afghans. Therefore, at the behest of Mian Omar, he renamed the country Afghanistan in 1747 after the Afghans.

Thus, an independent and sovereign country of the Pashtuns came into existence on the world map under the name of Afghanistan, and people all over the world began to know the Pashtuns by the name Afghan.

SARBANI

The Sarbani is a large group of Pashtuns. Their homeland was called "lli". Which is now located in Kazakistan and Kyrghyzstan. There they were known as Aswak The Sarbani Afghans include Tareen, Abdali, Barakzai, Achakzki, Gigyane, Yousafzai, Mohammadzai, Mohmand. Khalil, Dawoodzai, Shinwari, Kasi and other Pashtun tribes. They were called Indo-Scythians by the Greeks and Sakas by the Iranians. Darius also mentioned them as Sakas in his books. According to Greek historians, these people called themselves Saktuns, i.e. Pashtuns.

The ancestral area of the Sarbans "Lli" in red



Lli Kazakh Autonomous Prefecture

According to historians,Possibly shortly before the 520 s BC, the Saka expanded into the valleys of the Ili and Chu in eastern Central Asia, Around 30 Saka tombs in the form of Kurgans (burial mounds) have also been found in the Tian Shan area dated to between 550-250 BC.

The Sarbani was named Saka or Aswak because in ancient times, tribes and groups were named after a particular place or sign. For example, swordsmen were called Torani because of their swords, and spearmen were called Faranga because of their spears. When the land was ruled by agricultural people and the bull played an important role in agriculture, these people considered the bull a sacred animal.

Thus, horses were very important in the Pashtun areas. After the appearance of horses, the Pashtuns were the first to introduce horses and horses were very important in their culture and religion. They used to do all the work with horses and used horses as weapons of war. The Pashtuns were nomadic people and had no household. They used to travel on horses and also carried their belongings in horse-drawn carts. They considered horses to be sacred animals and a great sacrifice was made of horses which was called "Ashu Midiga". The person who sacrificed horses was called "Sorag" meaning a lover of heaven. When they sacrificed horses, they would also sing songs along with it so that the sun, the most powerful in the sky, would accept the sacrifice of the horse, the most powerful animal on earth, which was his son. They also used to measure distances with horses which they called "Asatrap". The Saka also buried the horse in the grave with its owner.

Thus, horses were very important in the life of the Sakas, due to which their neighbors called them Asak. Asak is a Prakrit word and it means horsemen. Which the Iranians changed from Asak to Saka and then they called all the nomads Saka. Qiyamuddin Khadim writes that the word Asak was coined for the horse-riding nomads because they were the first to use horses as weapons of war.

Migration of Sakas:

The Sakas lived in southern Siberia. In addition, ancient Sakas relics have been found in the tombs of Arzhan. The Pashtun tomb in Arzhan is located 40 kilometers north of Kyzyl in the Tuva Republic of Russia.

The Arzhan culture dates back to the early days of the Pashtuns, up to 800 BC. This Pashtun culture is called the Uyuk Culture. At that time, the Pashtuns lived near the Uyuk river in the Tuva Republic.

In Kazakistan, there are Pashtun kurgans in Issyk and Tasmela. Gurgan or Guristan is the Pashto word for tomb. Historians have referred to these tombs as Scythian Gurgan, meaning "Tomb of the Pashtuns."

The king of Media, "Devkis", received the kingdom in 708 BC and ruled until 655 BC. Devkis, with the cooperation of the king of Babylon, "Nabu Bola Sara", defeated the Assyrians and besieged the city of Nineveh. But at that time, the Sakas broke into Azarbaijan the land of the Medes like a flood on Azerbaijan. The Medes, who were fighting the Assyrians on one side and the flood of the Sakas on the other side. The Asak riders attacked them with great force and captured Media.

The Medes, who had been trying for centuries to get rid of the Assyrian domination, also became fed up with the rule of the Sakas. The king of the Medes, "Sayagazarus", invited the king of the Sakas, "Uleil", along with other Sakan chieftains, and made them drink a lot of wine, which made them very drunk. During this time, the Medes attacked them and killed all the Sakan leaders, making the Saka people leaderless.

In 636 BC, the king of the Assyrians, "Ashurbanipal", died, and the king of the Medes, "Sayagazarus", attacked and subdued the Sakas who had fled to Media in 620 BC. Then, using the same route that the Saka people had taken, he reached the west as far as Halis.

In the 8th century BC, the Scythians established their own country called Scythia. But in the 5th century BC, due to external invasions, the Pashtuns had to leave their country, Seythia. The Pashtuns arrived in 520 BC and settled in the Tarim Basin. The area where the Khiljis settled was called "Kucha" and the area where the Saka, or Sarbani Pashtuns, settled was called "Ili".

In 176-177 BC, the Xiangnue ruler Moduchanyu attacked and occupied the Khiljis who lived in Kucha between the Tianshan and Dun Huang. The Khiljis then attacked the Aswak (Sarbani Pashtuns). The Sarbani Pashtun were expelled from their territory of "Ili". The Sakas migrated southeast and settled in Sogadia. Some time later, in 155 BC, the Dusan and Xiangnu alliance defeated the Yuzis (Khiljis) and occupied their territory of "Ili", which they had taken from the Sarbani Pashtuns.

The Yuzis once again attacked Sarbani in 155 BC and occupied their territory of Sogadia. The Sakas left there and settled in the Bactrian region of Daxia in 132-133 BC. The Yuzis settled on the northern bank of the Amu Darya in Sogadia. This region came to be called Tokharistan after the name of these invaders.

When Cyrus became king, he attacked and defeated the Saka Homawarga and captured their king Amorges. After this, Sperethra's the wife of Amorges, defeated Khusro and captured Parmises. Sperethra's army consisted of both men and women. Khusro released his brothers-in-law Amythis and Parmises, in exchange for their sons. Amorges later became an ally of Khusro. Then, in 530 BC, Khusro attacked the Masagites with the help of Amorges. Khusro captured a Masagite camp by deception and killed the son of their queen, Tomyris. After this, Tomyris, the queen of Masaga, attacked Khusro, defeated him, and beheaded Khusro.

During the reign of Xerxes, a war broke out between the Parthians and the Medes. As a result, the Parthians surrendered their country and capital to the protection of the Saka. At that time, the name of the queen of the Saka was "Zarina". Later, the Parthians accepted the rule of the Medians, while the Sakans made a treaty with the Medians.

Between 520 and 518 BC, Darius launched an offensive against the Sakas. He captured and deposed the Sakas' king, Skunxa. He replaced him with Shankar. Darius recruited many Sakas into his army.

When King Philip II of Macedon was assassinated in 336 BC, his son Alexander ascended the throne at the age of 20. Alexander's mother was Alpias. Alexander invaded and occupied Iran and from there set out to conquer Arya. When Alexander invaded the Sassanid Empire of Iran, the Sakas opposed his entry.

Alexander's attacks scattered the Sakas and two kingdoms were established in the region. One of these two kingdoms was Tumshuq, located northeast of Kashgar, and the other was Tushkurgan, located south of the Pamirs.

When Alexander arrived at Tus, the ruler of Herat, Barzanes, went forward to welcome him.

Alexander left him in his post and left a Greek military officer, Anakyb, with forty archers in Herat. But when Alexander set out for Bactria, Barzanes killed Anakyb and forty of his other soldiers, so that Alexander would not know his future intentions. But Alexander learned of these events before reaching Bactria, so he turned back and came to Herat, but Harzanes had gone the other way with his other companions and Alexander captured Herat. After Herat, Alexander captured Sistan. After Sistan, Alexander went to Jedrozia, where the Urgite people lived. Historians have written the Urgitians as Aryasoas. There, Alexander received information that the Bactrian king Basus had sent an army of two thousand men to help Barzanes, the king of Herat.

Alexander separated a large army from his army and sent it to Herat. Meanwhile, the ruler of Parthia, "Qartaphoron", who was

a Parthian Pashtun, sent his army to help the Greek soldiers and join the war against his ally Barzanes. Barzanes the Great, who fought with these men, sacrificed his life with great courage for the honor and glory of his country.

When Alexander became unconcerned about Arakozia, he began to prepare for an attack on Bactria. He subdued some tribes and entered Arakozia through there. Alexander entered Kandahar province through Pishin, which was part of Arakozia, and from there reached Kabul via Ghazni. From here, the governor of Bactria, Biswas, began to prepare for an invasion. When Alexander invaded Bactria, Spitamenes, a famous Pashtun warlord, fought Alexander's troops and captured the Greek military commander Peithan. When Alexander returned from Sogdia, Spitamenes fought with three thousand soldiers but was defeated due to the treachery of his people. Alexander killed most of the leaders of the Bactria, but one leader, whose name was "Hokhiyar" and whom the Greeks wrote as Oxyarthes runaway to the mountain region but on his way to the regions, he was arrested by Greek soldiers. When Hokhyar was presented to Alexander along with his family, among them was a girl named "Roxana" and who was the daughter of Hokhyar, who was very beautiful. Alexander married this girl, Roxana. Many Greek commanders turned against Alexander after marrying a Pashtun girl. Due to this disagreement, Alexander killed an important commander, Celeitas.

It took Alexander about two years to conquer the southern and northern regions of the Hindu Kush. Finally, Alexander

conquered Bactria and captured Biswas and sent him to Hamdan, where he was killed according to Alexander's orders.

But Alexander could not control the conquered areas, because when his army moved to the other side, the people behind would rebel again and he had to send another army there. Thus, Alexander was busy in Aryana for four years. Because of this, the Greek soldiers got tired and demanded to go back. Alexander sent back the soldiers who wanted to go back and in their place, three thousand Pashtuns from Bactria were recruited into the Greek army. Alexander appointed Tyriaspes as the governor of Kabul and left for India.

The Sakas invaded Bactria and Parthia between 140 BC and 120 BC. When the Sakas reached Bactria, they encountered the Parthians. In the battles between the Parthians and the Sakas, the Parthian king Pryiz II was killed, and some time later, in 133 BC, Artabanus was also killed. But when Mithradatus became the ruler of Parthia, he took over Parthia and defeated the Sakas, turning them east ward. Here the Sakas began to attack the Greco-Bactrian territories and captured Balkh. The Sakas advanced through the mountain ranges stretching from east to west, through the gorge which is located near Herat. The Sakas rebelled against the Greek rule of Bactria, and in 130 BC, after plundering the Greco-Bactrians, they reached the Kipan (Pirmand and Arghandab) and settled there. The area of Pirmand and Pamun was called Dranjania during the Achaemenid period. Sagaon captured Dranjania and Arakozia and named the area Sakistan. When the Arabs entered this area, they called Sakistan Sijistan and later this name changed

to Sistan. Before the arrival of Saka, some Parthen Pashtuns were already living in Sakistan. At first there was tension between them but later they mixed with each other. Thus, two ethno-geographical concepts of Tokharistan and Sakistan were born.

Historian Writes.
Pashtun Sakas established since then big and small feudal governments in Ghor and Heart, the valleys of Helmand and Arghandab to "Ghwara Margha (Arakoziya), Current Arghistan and to the skirt of Kasay (Solaiman) Mountains and were later spread to Sindh, India and Kahsmir. This way Pashto was affected by India Aryan languages and collected lot to its skirt.

When the Saka settled in Sistan, in 97 BC a man named Mavis was elected as the leader of the Saka. Mavis started attacking India, entering the plains of Punjab through the routes of Gomal, Tuchi and Pewar. They occupied Sindh (abiria) and Gujarat (surastrene) in 80 BC.

In the 1st century BC, they established a kingdom in Gandhara and then their rule spread to northwestern India. In the southeast, the Sakas attacked Ujjain. But the Malwa king Vikramaditya repelled this attack in 78 BC. The Sakas attacked Ujjain again in 77 BC and conquered Ujjain and established the Western Satrap Kingdom. In central India, the Sakas conquered the area up to Mathura. In India, the Sakas were known by the names Indo-scythians or Shakdeep.

Mavis established his capital at Taxila. After Mavis, Aziz I became ruler in 58 BC. He established peace and order and

began the Saka era. After Aziz 1, his son Aziliz and then his grandson Aziz II ascended to the throne.

The sculptures that have been found in the Swat But kada, which are probably related to the 20th century BC reign of Aziz-II, show the Saka with his pointed cap, pulling a crate.

The Sakas founded the Kshatriya dynasty. The Sakas did not rule Gandhara for long, ruling from 80 BC to 20 BC, a period of 60 years. But they ruled western India until the end of the 4th century AD, when Chandragupta defeated the last Indo-Scythian king, Rudra Simha, in 395 AD and ended his rule. The Sakas famous governors included Haga Masha and Hagana, followed by Rajvuala, the senior governor of Saka.

The names of the Sakas, which are known from coins, are still found in Pashtun names. For example, Spla Ga Dama, Sapalahora, Malez, Uleel, Farhad, Chistina, Maweze, Aziz and Mir Dad, etc. Although some of the names are from the Bactrian language, their connection with Pashto is obvious.

When the Saka kings lost contact with their original center in connection with their Indian conquests, the Parthian or Pahlavi tribes of Arakozia and Sistan got the opportunity to establish their power there and they established their power there. In 20 BC, the Parthian leader Gando Phares defeated the Sakas and occupied most of their territories and then in the 5th century AD, he occupied Gandhara, western Punjab and northern Sindh and established the Parthian government. Their government was called the Indo-Pathian government and their rulers were called Indo-Parthian rulers.

But some areas of India, including Kathiawar and Gujarat, remained under Saka rule until 395 CE, when the last Saka king,Ruda Simha, was defeated by Chandragupta Maurya, ending Saka rule.

In the middle of the 1st century CE, the Kushans began attacking the Indo-Parthian kingdom, and a Tokhari prince, Kojalakadfises, established his rule over the Kabal Valley and the upper Indus, south of the Hindu Kush.

The Tokhari dynasty belonged to the Kushans, whom the Chinese historians call Yuchi, while the Soviet historian WardeyYuf writes that the Tokhari called themselves Kochane. After Ko Jola, Kanishka became king, his reign lasted from 78 to 120 AD. Kanishka also conquered Kashmir and Punjab and established the Kushan rule in Afghanistan, Kashgar, Khotan, Yarkand and the southern regions of Central Asia. Kanishka was very famous among the Kushan kings. He accepted Buddhism, who was a devout follower of the religion. Because of this, most of the Pashtuns of Gandhara adopted Buddhism. The city of Pura Shapur (Peshawar) was the capital of Kanishka. The Sakas, Parthians and Kushans, who were Pashtuns, played a great role in the ethnic formation of the people of the western regions of Pakistan and the eastern people of Afghanistan.

The areas where Pashtuns live today recorded a large migration of Eurasian peoples from the 1st century BC to the 5th century AD, including the Sakas and Kushans. They displaced or assimilated the older people here, and the present Pashtuns are their descendants. According to the British census, 65 percent

people in northwestern India, including Punjab, Rajasthan, Gujarat, northern Maharashtra and western UP, were Sakas.

In the latter half of the 5th century AD, the White Huns or Hephthalites began to invade the subcontinent and the northwestern region of the subcontinent came under their control. In 460 AD, the Hephthalites conquered Gandhara. The Hephthalites had appointed a man named Toraman, a Gujjar, as their ruler in these areas. By the end of the 5th century, Toraman had conquered Punjab, Sindh, Rajasthan and the land between Ganga and Jamna rivers. The center of Toraman empire was Malwa, but his successors made Sakala (Sialkot) their capital.

In the 6th century AD, when Mehr Gul Gujjar was the ruler, the decline of the huns kingdom began. These people were extremely cruel and the local people were fed up with them. In 553 A.D, the local kings rebelled against Mehr Gul and defeated Mehr Gul. Later, the power of the Hephthalites was completely ended by the Sassanids and Western Turks in 567 A.D.

During the rule of the Kushans, the Saka remained in Gandhara, but after the Huns attacks, most Pashtuns left the area and returned to Afghanistan.

Bello says that this migration took place from the ancient Kandahar or the vicinity of present-day Peshawar to present-day Kandahar. He says that in the fifth or sixth century AD, a large group of Hephthalites from the north caused a general migration of the original inhabitants of Gandhara. They went to Helmand and there joined their other relatives. At that time

these people were called Gandhari. There they founded a city and named it after their original capital, Gandhar (Kandahar). Their religion was Buddhist. They also took with them on their journey the water pot of Buddha.

The Buddha's pot of blessings, which the Buddhist leaders had taken there, lay in the shrine of Sultan Awais outside the city of Kandahar. Bello found the pot, made of inky blue stone, in the old city of Kandahar in 1872 A.D. He saw it in a small shrine a few yards away. Olaf Karo writes in 1956 that this vessel, which is about two meters in diameter, is now in the Kabul Museum.

The Chinese pilgrim Song Yun, who visited Gandhara around 520 AD, dates the migration from Gandhara to the 5th century AD. This was the time when the Hephthalites occupied Upper Gandhara.

Abdul Jabbar Fami writes that the city of Herat was first settled by the migrants from Kandahar (Gandhara). He describes this migration as follows: Five thousand people from Kandahar (Gandhara) went to the outskirts of Kabul but could not stay there and went to Ghor. When they could not find a place to stay in Ghor, they went to another place called Ubah. They settled in Ubah and lived there for a long time, but later they developed enmity and started fighting among themselves. The defeated people went from Ubah to Shamran and founded a city called Kunduz there. After living here for a long time, they founded the city of Herat and all of them went there. Abdul Jabbar Fami's life span is estimated to be from 472 to 546 A.D, which suggests that this migration took place before 546 A.D. In the areas where this migration took place, it is mentioned in the

fourth chapter that these migrants were Pashtuns. Thus, the areas of India that the Sakas had occupied returned to Afghanistan after the attacks of the White Huns and the Gupta dynasty. In Afghanistan, these people were called Gandhari or Kandahari fugitives, and the Sakas who remained in Gandhara were called Dalla Asak or Dalla Zak.

When the White Huns took over Gandhara, they killed millions of people and enslaved millions more, and most of those who survived left Gandhara and returned to Afghanistan. When the Chinese tourist Hui Song came to Gandhara, the people of the region told him stories of the cruelty and destruction of the White Huns.

During the reign of Shah Jahan, a famous scholar named Qazi Ahmad Hamadani wrote a historical book in Turkish called "Kandahar". A manuscript of this book is available in a library in Lahore. In this book, Hamadani writes that he met an Afghan elder. This elder told Hamadani that his original homeland was Kandahar and that after sometime we would once again go to Kandahar. I asked him, Kandahar was in which country and he said that it was in India. Hamadani writes that I told him that India is a land of Mine and there is no any city named Kandahar there. The Afghan said that we have only heard that Kandahar is a very beautiful country and there are six beautiful cities there, there are rivers and beautiful mountains. I don't know much about it. I asked him when your ancestors came here. He said that when the Magog (White Huns) entered Kandhara, they were very cruel. They killed people. They eat cats, dogs and all animals. At that time, we left our country and came here.

It is clear from the writings of Ahmad Hamdani that before the White Huns, Pashtuns inhabited Gandhara. All historians agree that the Sakas occupied Gandhara in the first century BC, after them the Parthian and then the Kushans occupied this area. These three tribes were Pashtuns and lived here until the arrival of the White Huns. After the arrival of the White Huns, the Pashtuns left this area and went back to Afghanistan. When Shahabuddin Ghori occupied Gandhara, the Pashtuns celebrated a big celebration and were very happy that we had again occupied our country. Shahabuddin Ghori again settled some Pashtun tribes in this area. This makes it clear that even before the Hindu Jains and the White Huns, Pashtuns inhabited this area, but they were expelled from this area and then Shahabuddin Ghori again settled Pashtuns in these areas.

This supports my theory that the Sakas, Parthians and Kushans who belonged to the Scythian group were Pashtuns and most of them had returned to Afghanistan from Gandhara after the attacks of the White Huns. The area of Afghanistan where these people settled was called Gandhara because of them and the people who came from Gandhara were called Gandhari fugitives.

The Pashtuns who remained in Gandhara included the Saka and Kushan Pashtuns. Later historians wrote these Saka Pashtuns as Dalla Asak or Dalla Zak. They lived here until the arrival of the Yusufzai tribes in 1485, while the Kushans were mentioned in Kunar province as Khiljis. Thus, the Saka, Parthians and Kushans who went to Afghanistan after the attacks of the White Huns, were related to the Pashtuns, but Greek historians wrote them

as Scythians. This made it clear that the Greeks used the name Scythians for the Pashtuns.

Qazi Ahmad Hamdani writes that Afghan elders call the white Hun Gog and Magog. This supports the genealogy I have created. In the genealogy of nations compiled in the Bible, the Scythians (Pashtuns) and Gorgian are included among the descendants of Gog and Magog.

But most historians have included Afghans, Gorgian and Armenians among the descendants of Togarama, who was the grandson of Japheth. For this reason, in the genealogy of the Pashtuns that I have compiled, the Pashtuns have been included among the descendants of Togarama..

Pashtuns cannot be related to Gog and Magog. Because Gog and Magog had Mongolian features, they had hollow noses, flat faces, and small eyes. Most historians also do not agree with the genealogy of Bible.

The characteristics of Gog and Magog that historians describe are not similar to the Pashtuns but to the Hephthelate. When the White Huns occupied Gandhara, the Pashtuns mentioned them as Gog and Magog. When the White Huns occupied some areas of Iran, the map that historians have compiled of that time shows the areas occupied by the White Huns as the territory of Gog and Magog. I have included this map in my book.

Traits of the Sakas:

The Saka had Eurasian features. They were white in complexion and had blond hair. Kouloba images and coins depict the Saka with long hair and bushy beards.These people wore hats that covered their ears and were pointed at the top. In some sources, the Sakas wearing these hats were called Sakas Terakholay. Their clothes were long and loose-fitting, mostly made of raw animal skins. The images of the Sakas on Greek decorative vessels show them with long hair and thick beards. The statues found in the Swat idol cave and the coins accompanying them are from the reign of Aziz II. In these statues, the Sakas are shown pulling a cart with their pointed hats.

Herodotes writes that the Sakas wore trousers and wore long pointed hats. They also had bows and arrows from their homeland, spears, and a special type of axe they called "sagaras".

Herodotus (485 BC to 420 BC) and Strabo (64 BC to 24 AD) write about the Sakas that they are stubborn, uncivilized, savage and warlike people but are straightforward in their dealings and do not deceive anyone. Their habits are very dirty and they never bathe in water, they write that the Sakas are nomadic people. They have no homes, they travel around with all their belongings in horses and horse-drawn carts.

The language of the Sakas:

The Saka themselves were illiterate. They have left no written records that would allow us to know exactly what language they spoke, but remains of the Khotanese Saka language have been discovered in Xinjiang, China, which is similar to the modern Wakhani and Pashto languages. The little information we have

about the language of the Saka is from the writings of historians of other nations. There is no significant difference between the words of the Saka language recorded in these writings and the words of the Pashto language. For example, White is called Spin in Pashto and was called Spinta in Saka language.
The farmer of Saka was called Deegan, and in Pashto also the farmer is called Dehqan. They used to call the horse "Ass" and in Pashto they also call the horse "Ass". Saka used to call the tomb "Gorgan" and in Pashto, the grave is also called "Gor" and the tomb is called "Goristan". The Saka used to call their religious leaders Meagan and the Pashtuns also call their religious leaders, the Sayyids, Meagan. They used to call the guardian of the fire pit Mojawar and in Pashto the guardian of the shrine is called Manjauar. The Saka called fire Ahur, meaning God. The Pashtuns still call fire Ur or Hor, meaning God. The Saka called the place where the fire was lit a temple "kand wale" while the Pashtuns called it a kandal. The Sa'kas called the jar dug in a kandal "urghalay" while the Pashtuns also called it a "urghalay".

Thus, Saka called eating as "Khoral", sister as "Khor", stepmother as "Mira", snake as "Naag", rain as "Baran", rabbit as "Soya", stone as "Gut", cloud as "Auriz", work as "Kar", husband as "Khawand", and seeing as "Kasa". These words are still prevalent in Pashto.

The book written on the power of the Sakas in India and Afghanistan contains most of the words in Pashto. For example:

Saka	Pashto	English
Kola	*Kala*	*House*
Morwanda	*Mund*	*Root*

Saka Kal	*Saka Kal*	*Saka Calander*
Kara	*Kara*	*True*

One of the Saka tribes was called Tera-kholay Asak, which means the Saka with pointed hats. In Pashto, the pointed hat is also called "Tira" and the hat is called "Khu-lay". Another Saka tribe was called Saka Para-darya. That is, the Saka living on the other side of the river. In Pashto, the sea is also called Daryab and the para darya is called the other side of river.

The inscriptions of Darius, which are carved on mountain stones or pillars and are available at the site of Bastun, the text written on the sixty-third and sixty-fourth lines of its fourth pillar, these three lines or verses are in the Pashto language. There is no significant difference between these verses and today's Pashto. Darius writes

Saka :	Nay	Ariaka	Aham
Pashto :	Na	Arrek	Yam
English:	I am	not	Stubborn
Saka:	Nay	Darujana	Aham
Pashto:	Na	Daroghjan	Yam
English:	I am	not	liar
Saka:	Nay	Zorkara	Aham
Pashto:	Na	Zoorkaran	Yam
English:	I am	not	savages

In 2000 BC there were three groups of languages.
(1) Indian group i.e. Sanskrit and Vide
(2) Scythian group i.e. Pashto, Khotanes, Wakhani and aghnobe
(3) Iranian group, i.e. Persian and Gathic

Most historians consider Pashto to be a Saka language. Historians write that:

It is suggested by some that Pashto may have originated in the Badakhsan region and is connected to a Saka Language In fact major linguist Georg Mongestiene has described Pashto as a Saka dialect and many other have observed the similarities between Pashto and other Saka Languages as well, suggesting that the Orignal Pashto speakers might have been a Saka group.

Dar Mestator says that Pashto is actually a dialect of saka language.

George Morgentierne acknowledges the Indo-Chinese and Northeast Aryan origins of the Pashto language, but he believes that Pashto is a language of the Sakas.

Kristen Sen says that the language spoken by the Indo-Scythian is represented by Pashto todays.

According to Arthur Creston, the Scythian were people with large hairs, and their branch, called the Saka also known as the Hindu Scythians, spoke an Eastern Iranian language, which is represented today by the Pashto language.

Strabo writes that in the Aryan period, when Strabo was alive, i.e. in 50 BC, there lived Pashtuns, whom historians have called by various names such as Parthians, Sakas, and Kushans, who spoke harsh language.

Research conducted on current scientific grounds indicates that the Pashto language belongs to the Indo-Chinese branch of the

Northeastern Aryan languages, and its relationship with the Usta and Sakas languages has been proven.

Eratosthenes writes that Pashto was not spoken in Afghanistan before the arrival of the Sakas. Karo writes that Pashto came to Afghanistan with the arrival of the Sakas.

Professor Majawar Ahmad writes that the ancestors of the Pashtuns were called Saka and Pashto was the language of the Saka.

Thus, almost all historians and linguists agree that the Sakas were Pashtuns and the language of the Sakas was Pashto.

Tribes of the Sakas:

When the Saka settled in Central Asia, they were divided into four tribes.

1.Saka Hogra Khawda

These Saka people wore pointed hats; hence they were called Saka Tera Khawda. They lived around Chorasmia, on the banks of the Aral Sea in the lower reaches of the Amu Darya.

2. Saka Huma Warga

The Saka lived in the Fergana and Kashgar regions, worshipped a plant called Homa or Soma so, they were called Saka Huma Warga. They were also called Amyergion Saka because the area they inhabited was called Amyrogia. They were defeated by Darius the Great in 520 BC. Their leader was killed and Darius appointed Shunkle as the new leader of Sakas.

3.Saka Para Darya

The Saka living across the Caspian Sea, were called Sakas Paradarya. Darius the Great led a campaign against them in 513/514 BC.

4.Saka Para Sogdia

These Saka people lived on the eastern border of the Jamshedi kingdom near the Sarderya (Jaxartus) below Sogdia. They were called Saka Parasogdia.

Religion of the Sakas:

When the Sakas lived in Central Asia, they worshipped various forms of nature. But when Zoroastrianism emerged, the first Pashtuns to accept Zoroastrianism were the Zahaks. Later, other Pashtuns, including the Sakas, accepted Zoroastrianism. The books of Zoroastrianism are called Zand and Avesta. But the Sakas were not particularly committed to the religion and some historians have described them as non-religious.

Some of these people worshipped different things. The Saka Homawarga, a tribe of the Saka, worshipped a plant called Homa. Scholars differ as to what name this plant is known by today. According to Dr. Qazilbash, this plant is called Ephidra. Parvez Shakir writes that it is a grass of Swat called Barara. According to Saadullah Jan Barq, there is a plant that grows in Kalam Swat and is called Somian in the local language. It is juicy and leafless. It is intoxicating and tonic and is found in the mountains at an altitude of seven to ten thousand feet. Huma is also mentioned in the Rigveda and Avesta. But Malak Inayat Kasy of Queta said that sometime ago this home of plant grows in the Queta hills and was intoxicated.

The Bactrians call it "Homa" and its juice "Asara Homa". According to them, its pulp was brought from heaven by a

sacred bird and was scattered on Spinta Gunagir, i.e. the White Mountain.

This plant was crushed on a special type of flat stone called "Guravan" and mixed with honey and drunk. The Pashto word Shumla is derived from this Soma.

Arab in Sistan:

When the Parthian rule in Iran was overthrown by the Sassanids and the White Huns and Gupta dynasty in India overthrew the Pashtun governments, most of these Pashtuns returned to Afghanistan and settled with the Pashtuns who were already present in Afghanistan. At that time, the Pashtuns were forced to live an anonymous life in the mountainous regions of Afghanistan due to successive defeats. They sometimes clashed with the Sassanid kings. But they did not achieve any significant success. The Sassanid kings have mentioned them here and there as Abgans, but they do not seem to have played any role in regional politics.

In 624, when the Arabs defeated the Iranians at Nahavand and killed the last Sassanid king, Yazdgard, near Merv, and began advancing towards the Pashtun territories, the Pashtun territories are mentioned in the annals of Arab historians. These writings show that at the time of the Arab invasions, there were many Pashtuns living in Khorasan and Sistan, and the boundaries of the territories under their control were Nishapur in the north, Makran in the south, Bad-e-Iran in the west (the Great Desert, also known as Dasht-e-Lot), and part of Kerman and in the east up to Herat, where the Asafzar River flowed. To the east and north of these mountains, the plains of Kabul and Kandahar were inhabited by people of Aryan descent. At the

time of the arrival of the Arabs, the Pashtoon Ruller was Mahvea Suri in Merve. In Sistan and Khalj, the Shar, in Gharjistan, Jahan Pahlawan in Sur Ghar and Ghor, and Luyak in Ghazni and Gardez, all ruled under the Sassanids.

After the conquest of Khorasan, the Arabs began to attack the Sistan region of the Sakas. During the time of Hazrat Usman, Abdullah bin Amir sent Rabi bin Ziyad to attack Sistan. In Sistan, he fought against the Gabries (fire worshippers). Harb son of Umayra, who belonged to the people of Khash, left in 99 AH.for fighting against the Abbasid rulers. In 651 A.D, after Ibn Ziyad conquered Zaiq, he attacked the city of Zaranj in Sistan. At that time, the king of Sistan was Iran bin Rustam and the governor of Zaranj was Aparweiz. A fierce battle took place outside Zaranj. Both sides suffered heavy losses and many Arabs were killed in the battle. After that, the king of Sistan, Iran bin Rustam, consulted with the Mubid Mubidan and the elders of Sistan and sent a message of peace to Rabi bin Ziyad, which Rabi bin Ziyad accepted. Rabi crossed the desert between Sistan and Kerman and reached Daliq. There was fierce fighting between Zaiq and Sher Rudh, but the Dehgan of Zaliq surrendered and handed over the city to the Arabs.

After Rabi's return, another rebellion broke out in Sistan. This time Abd al-Rahman ibn Samra was sent to conquer Sistan. After conquering Zaranj, Abd al-Rahman also captured Bast and then moved towards the city of Duwan, which was the center of the Zamindawar' territory. But in the end, the Sistanis again made peace.

In 53 AH or 672 CE, when Ubaydullah ibn Ziyad was appointed governor of Khorasan, he appointed his brother Ibdullah ibn Ziyad as governor of Sistan. Ibdullah ibn Ziyad left Sistan to wage a campaign against the Shah of Kabul. When he reached Qandhar, the people of Qandhar fought fiercely against the Arabs and inflicted heavy casualties on the Muslims. This is evident from the poems of Ibn Mufaraj, which are translated as:

So many of our young men were killed on Indian soil that they were not even given graves. Qandhar is such a town that if anyone dies there, no one known about him.

Arab historians write about the people of Qandhar that they wearing long pointed hats. The Arabs called these hats "al-Ibadah" and they also prepared clothing for their soldiers similar to the people of this region.

Then Khalid bin Abdullah was appointed governor of Herat, Ghor and Ghoristan, but when Khalid bin Abdullah was deposed, he did not return to his homeland, but rather formed relations with the Afghans, and now the Afghans consider Khalid their grandfather. After the Arab occupation of Sistan, the writings of Arab historians reveal the religion, appearance, dress, customs and traditions of the people of Sistan, etc.

At the time of the Muslim invasion, the Gabri, Mitravi and Mamyali tribes were living in Sistan. The Gabri were the owners of the lands. The Arabs had to fight with these Gabri people in the process of conquering Sistan. The Gabri were followers of Zoroastrianism and spoke the Gabri, or Pashto, language. Agha Ali Akbar writes that the Gabri were originally Magh, meaning

fire worshippers. According to him, the Gabri were fire worshippers, and Majaur of AtashKada.

The rulers of Sistan, who were called Rutbail were Gabries and ruled Sistan upto Ghazni. According to the history of Tabaristan, these people were followers of Zoroastrianism and historians called them Gabargon. While the Mitrawi and Mamial were the old inhabitants of this area and the Degans were farmers. They did not resist the Arab army and surrendered their territory to the Arabs. The language of the Mitrawi and Mamials was Dari, i.e. Persian, and they were followers of Buddhism.

Arab historians in Geography of the Eastern Caliphate and Boundaries of the World show that at the time of the Arab invasions, the Abdali people lived in the northwest of Sistan. The Kharshbun Afghans lived in the southeast between Zaranj and Kandahar at that time. The name of the major city in this area was Khawash, where the Khashi Afghans lived. The Arabs wrote the area of Sistan where the Khashi Afghans lived as Al-Khwash, meaning the homeland of the Khashi tribes. Ghoryakhel occupied Arghandab, Tarang, Muqor and Qarabagh, which are located southwest of Kandahar. To the north of the capital of the Neshki, Garkoyeh, were Gigyani and Tarkani, and to the south, Yusufzai lived.

The Geography of the Eastern Caliphate describes Khash and Garkoyeh as follows:

The Khash River originates from the mountains of the Ghor region, passes between Farah and Helmand, and flows into Lake Zarah. Ibn Hokal wrote the name of this river as Nahr Nishk. This

area is located east of Zaranj, the capital of Sistan, and meets the areas of the Khash River. Ibn Hokal further writes that the narrowest part of the desert is on the side of the road from Kerman to Zaranj, the capital of Sijistan. There is a short valley here, which the Iranians call Nusratabad, while the Baloch call it Asfi or Asi.

"Rozat al-Jannat" calls Kandahar the abode of the Pashtuns and writes that the inhabitants of Kandahar province are Afghans and slaves are sent from here to Herat. Pashtun historians and poets themselves call these areas of Sistan the abode of the Sarbani Afghans. It is written in the chronicles of Hafiz Rahmat Khan that Malik Tajuddin was a great young man. When the Khashi tribes, namely the Yusufzai, Gigyani and Turkani, settled in the areas of Kandahar, Garki, Nishka, Dok and Dag, they were all under his control and subject. A Yusufzai poet says:

لـــر غـــوني ســـړي پوښـــتي
د يوســـف زو وو کـــوم ملکونـــه
ملـک يـې نشـکئ مينـه ئـے کـاړګے
غوريـا خپـل کـا لا تراوسـه پېغورنـه

The ancient people ask
Which was the country of Yousafzai
Our country was Nashkay and our fields were Gargai
But the Ghwarya khel are still reproach us.

Thus, the north of Herat, where the Karai Turk now live, was under the control of the Abdali. This area was a stronghold of the Assassin sect, who were followers of Hassan ibn Saba.

When Malik Shamsuddin Kurt set out from Herat in 648 AH with the intention of capturing Mastung, on the way he gathered Pashtun war troops from Sistan, Farah, Isfahan and Ghor.

Mastung is still inhabited by the Yousafzai, their language is Mastungi, but these people also know Pashtun and call themselves Afghans. There are many tribes living in the northern parts of jaidrozia, namely Mastung, Nushki and the southern parts namely Shawadar, Jawani and Mara and in the mountains of the eastern parts who call themselves Pashtun.

All these evidences clearly show that at the time of the Arab invasion, the areas of Sistan were inhabited by pashunts, such as Abdali, Khashi, and Ghorye Khel, who were called Sarbani Afghan. When these people were living in Central Asia, they were called Saka and they had four tribes.

(1) Saka Hegar Khawdah (2) Saka Homa Warga (3) Saka Para Darya (4) Saka Para Sogadiya

These tribes were named after their clothing and their place of residence. When these people settled in Sistan, the names of these tribes were given according to the area in which they settled, for example, those who settled in the Khash region were called Khashi, those who lived in Zamindawar called Zamind, and those who lived in Kassai Mountain were called Kasi.

Saka are also called Ashakzai and Achakazai . Linguistic rules, especially in Aryan dialects, change the "sh" to the "ch" of Pashto and call Ashakzai as Achakzi.

Sultan Mahmud Sabir writes that the Achakzai are a major branch of the Scythian tribes and they are the same people who founded the Ashkani Empire.

Near Jhalawan live the Sajidies, a tribe of Afghans, a branch of whom was called the "Sahak" and is now called the Sakizi. The ruins of their ancient villages, called the Saka Kalat, still exist.

In the History of Pashtun, the historian writes that Thousands of years ago a group of people came to the land of the great and mighty southern rivers of present day Sistan. These people were the Sakas, whose progeny, under the name of Sakzai, Still live along the banks of the Helmand River.

The Saka were a brave and robust people. The land where they settled came to be known as Sakistan, later it become sistan. Arab conquerors called the people of sistan sajzi, which is the Arabized from of Sakazi. The Sakazi still live in this area, as far as the western parts of Kandahar and Khost. They are a tall and lanky people with a tanned complexion and speak the Pushto Language. They are considered to be a Part of the great Durani Tribe. The Sakazai built mighty civilizations and large cities and formed an effective system of government in this land.

The historian further writes about these Sakazai:
Yes, Scythians are eastern Iranic people just like Pashtuns. We have a tribe named Sakazai which translates to son of Sakas! So, the answer is yes, Pashtuns are decedents of the Scythians.
When the Arabs entered Afghanistan, the Afghans supported them. In 143 AH, the Afghans came out of the mountains and started attacking the Hindu territories and establishing their own colonies. When the Afghans had conquered many areas

and established their own governments there, they thought of forming their own groups. The first grouping of the Afghans was done by Alauddin Ghori. Alauddin Ghori initially divided the Pashtuns into three groups. He named the Pashtuns of Sistan the Kharshbun group after their leader and spiritual leader, Kharshabun Nikah. Abdul Hay Hussain writes that Kharshbun was from Mount Sulayman, and he ruled over Andab and Qalat. He died in 411 A.H or 1020 AD in a meadow at the foot of Mount Sulayman.

The Pashtuns of Sistan that is Sarbani Afghan were later divided into two tribes. The Pashtuns of northwestern Sistan were called Sharkhabun and the Pashtuns of southeastern Sistan were called Kharshabun Afghan. According to Sultan Mahmud Sabir, Sharkhabun and Kharshabun are actually two names for the same person.

Some historians writes that the Pashtuns call the "Saray Ghar" to the mountains from the range of Zub to Harnai, And the people who live in these mountains were known as Sarbani

Sultan Mahmud Sabir writes in his book Ancient Pashto and Pashtun that Sarbani is a distorted form of Sarban. In Persian, Sarban is called Camel Breeders, and this Sarban became Sarbani in Pashto.

Some historians believe that the Pashtuns of Sistan were named Sarban because they were nomadic camel breeders, which is why they were called Sarban, which later became Sarbani. Sarban or Shotar means camel breeders.

The areas that were included in Sistan are still inhabited by Pashtuns, including Sagzai, Barakzai, Barich, Alkozi, Popalzi, Achakzai, Alizi, Safi, Kakar, Wardak, Kharoti, Andar, Sulaiman Khel, and Dotani.

The religion of Sarbani:

At the time of the Arab invasion, the people of Sistan were followers of two religions, one Gabri and the other Samil. The Gabri were fire worshippers, while the Mamali and Mitravi were Samil or Saman, that is, Buddhists.

The author of Hudood-ul-Alam writes in the middle of the fourth century AH that the king of Nagar Har had more than thirty wives, some of whom were Muslims, some Afghans and some Hindus. And then he writes about Samar Qandaq that Samar Qandaq is a large village inhabited by Hindus, Tibetans, Wakhis and Muslims.

The first inscription shows that the Afghans at that time were neither Hindus nor Muslims. In the second inscription, he mentions Hindus and Muslims but instead of Afghans he writes Wakhi. Wakhi means fire worshippers. That is, the Pashtuns at that time were fire worshippers.

The Arabs referred to the Pashtuns of Sistan as Gabargan, meaning fire worshippers, and they mentioned large fire pits in Sistan.

When Shahabuddin Ghori settled the Pashtuns in Swat, he named the area the Gabbar Empire.

Genghis Khan, during his stay in Swat from 1223 to 1224 A.D, called the people of this area as Gabri. Thus, Sarbani Afghan was a fire worshipper before becoming a Muslim, but some of them also worshipped a tree. It is written in Ajaib al-Makhluq that there is a Jhau forest in the Afghan area, in this forest there is a big tree whose trunk is seventeen arsh thick. This tree is called the Burhman tree and the Afghans prostrate to this tree.

Saka and Sarbani

Greek historians have written in detail about the religion, appearance, language, and clothing of the Sakas, and then the Arab historians have mentioned in detail the characteristics of the Sarbani tribes living in Sistan, so there is no difference between these characteristics of the Sakas and the Sarbani tribes.

(1): The Sa'ka were fire worshippers and a tribe among them used to worship a plant called Homa. The Sarbani of Sistan were also fire worshippers and according to the Ajaib al-Makhluqat, a tribe among them used to worship a tree in the forest of Jhau which they called Brahman.

(2): The Saka wore long pointed hats and trousers. Because of these pointed hats, they were called the Saka Terakhoda. When the Arab invaders entered Sistan, the people of Kandahar also wore pointed hats and trousers. The Arabs called these pointed hats "al-Ubadiyah" and then they made such a dress for their soldiers. These hats were used until the time of Amir

Habibullah Khan. Now the Pashtuns says Qarqara to these hats.

(3): The Sakas had long hair and thick beards. Ear-length hair was also common among the Yusufzais, and their beards were thick.

(4): The names of the Sakas, such as Mavis, Aziz, Artakz, Parkoz, Aspla, Chishtan, Hokhyar, Rokhana and Zarmina, etc., are still the names of the Sarbani Afghans.

(5): The Saka were a nomadic people and the Sarbani were also nomadic until the very end. As Sadr Khan writes:

یوسفزي په هغه دور
د کوچي عالم په طور
په هر ځائے کښې ئې میشته وه
ګاه په سیند ګاه په مېره وه

Yusufzai at that time.
Like nomad people.
They lived everywhere.
Sometimes on the river side and sometimes on the desert.

(6): The Sarbani Afghans lived in the place where the Sakas came and settled, and the area got its name Sajistan from Sakas and now called Sistan. The Pashtun territories of Kandahar, etc. were located in Sistan.

(7): Both the Saka and the Sarbani spoke Pashto.

(8): Firdawsi writes at one place in the story of Faridun:

گرد یوں دورویہ سپاہ ،،، بردین گور و بہ زرین کلاہ
پھدار چون قارن کا دگان بہ پیش سیاہ اندرون اوگان

The third line mentions the Qarans. The Qarans were a noble family of the Sakas and the descendants of one of their kings, name was Carenes, who was Ogan, that is Afghan. This clearly shows that the Saka were Afghans.

(9): Saka and Pashtun are genetically one and both have a Haplo group R1a.

(10): The Saka used to shoot arrows backwards while riding horses. These arrows were called "Saka guzar". The Sarbani Afghans also used to shoot arrows backwards in this way.

Thus, we see that at the time of the Arab invasions in 672 A.D, Sistan was inhabited by those people whom historians called Afghans or Gabri, and later Alauddin Ghori gave the name Sarban to the Afghans living in Sistan. There was no difference between these Sarbani tribes and the Saka tribes who settled here in 130 BC. Their religion was the same, their language was the same, their appearance was the same, their dress was the same, and their way of life was the same. This clearly shows that the Sarbani Afghans are the people who were once called Saka or aswak in central asia.

Most historians consider the Pashtuns to be Saka. Sultan Khan Sabir, in his compilation "Qadim Pashto and Pashtun" presents "Deryaft Sharaha al Wah Wa Kitabat" as historical evidence and considers the Pashtuns to be Saka. Waliullah Khan also considers the Pashtuns to be Saka.

Transfer of Sarbani from Sistan to other regions

When the Arabs entered Sistan, the Sarbani Afghans supported them and they came out of the mountains and started attacking the Hindu territories. When the governor of Khorasan, Hajjaj Saqi, led an army against India under the leadership of his nephew Muhammad bin Qasim, the Afghan army was with him in these operations. They advanced to Roh and after capturing Roh, reached Multan. The Arabs gave Roh to the Afghans and they were instructed not to leave the rebellious Hindus for fighting.

Bello writes that in 63 AH, the Afghans descended from their mountains towards Kerman, Chevran and Peshawar and devastated the lands. The Afghans and the Hindus fought many battles. Finally, they crossed the Indus and the Nilab. The Afghans also followed them but then returned to their borders. Later, the Afghans again advanced towards Peshawar and built a fort called Khyber in the mountains there and occupied that area. The Afghans used to settle in the areas they occupied and either killed or drove out the people there and made some of them slaves and subjects. During the time of Sultan Mahmud, the Afghans joined the army of Sultan Mahmud of Ghaznavi. And in all the attacks that Sultan Mahmud made on India, the Afghans were with him, but instead of settling there, they robed the india and then returned from India.

When Shahabuddin Ghori launched an attack on India and defeated "Prithvi Raj", he appointed his slave Qutbuddin as the ruler in India and established Muslim rule in India. In 575 AH, Sultan Shahabuddin Ghori conquered Peshawar and ordered his minister Malik Muizzuddin to settled Afghan on the border so

that they could protect their border and keep an eye on India. Malik Muizzuddin brought out 20,000 Afghans with their families from Afghanistan and settled them in the mountains of Roh and Sulaiman, Ashnaghar, Swat and Bajour from the borders of Kabul to the outskirts of the Nelab River and Qandhar to the borders of Multan.

Abat Khan Sarwani writes. In the late 1200s, Sultan Shahabuddin Ghori brought and settled the Pathans from Qandhar to Multan for political reasons, national welfare, and religious interests.

The history is recorded in Khanjahani and Makhzan Afghani. Sultan Shahabuddin settled this group of Afghans in the mountains of Roh and Koh-e-Sulaiman, Hashnaghar Swat, Bajaur from Kabul to the Nilab River (Sindh) and from the Qandhar areas to the Multan-Abadan border.

The Afghans that Mu'izzuddin settled in Swat included Afghans from Ghor and Sistan. Their rulers belonged to the Batan tribe of Ghor, but the majority of their people were from Sistan, who were called Gabri, Mitrawi and Mamyali.

When the Arabs entered Sistan, they mentioned three tribes in this area: Gabri, Mitrawi and Mamiali. The Afghans who settled in Swat were the same Gabri, Mitrawi and Mamiali. They were called Swati because they lived in Swat. Later, when the Yousafzai Afghans defeated the Swatites, the Swati Afghans crossed the Indus River and settled in Hazara. They named the place where they settled in Hazara after Sultan Pakhal, the last king of Swat. The people of the Yousafzai tribe came to the aid

of the Swati people under the leadership of Syed Jalal Baba. The Swati tribe expelled the Turks from the northern regions of Hazara and occupied the mountains and plains. At that time, these tribes also consisted of Gabri, Mitrawi, Mamiali and Dodyal.

The Afghans who settled in Kaghan, Balakot, Garhi Habibullah, Mansehra, Shankyari, Bhogar Mang, Nandhiar and Thakot are called Gabri.

Those Afghan who were settle in the country Bherkand, Agroh,Tekry and Wesh , etc., are called Mamyali and Mitravi.

The Swatis call themselves Yousafzai. They claim that they are originally Yousafzai and were settled in Swat by Shahabuddin Ghori in ancient times.

Moazzam Shah Tawarikh writes on page 73 that the Matravi are a large tribe among the Swati people and the historians of the Matravi write in this way that we are descendants of the Yousafzai caste, we came here due to an accident from Garha and Nashki, and we are the descendants of Yousafzai.

Yousafzai also considers the Swatis to be Yusufzai. When Yousafzai defeated the Swatis, Gaju Khan called out to his army not to chase them or disrespect them because they are people from our own tribe.

According to the historian Hafiz Rehmat Khan, the Swati Yusufzai came from the Garrah and Nishki regions of Sistan. Which was teratory of Sarban Afghan's.

Thus, the Swati are the people who were once called Saka. The Arabs have written them Afghan and Gabri. Later, Alauddin Ghori included the people of Sistan in the Sarbani group, so these people were called the Sarbani Yousafzai. Then Shahabuddin Ghori expelled them from Sistan and settled them in Swat and called them Swati.

When the Afghans went from Gandhara to Kandahar, Darveza writes that when the Afghans divided Kandahar, the Tarin's part was located in the middle of the Kund and Zamand parts. The Khashi among the Kund people were closer to the Tarins, so the part of the Khashi was the Arghistan River, which was very close to the boundaries of the Tarinss. At one time, hostility arose between the Tarin and the Khashi. The Tarins killed some of the Khashis and were forced to leave the rest of the area and went to the Ghoryakhel and asked for some lands from them. The Ghoryakhel settled them in their territory and handed over some useless lands to them. In this way, the Khashis settled near the Ghoyakhel, but after some time, the rains and floods of the Sawan destroyed the lands of the Ghoryakhel, so the Ghoryakhels demanded that the Khashis return the lands, which led to a fight between them. The Kharshbun tribe still inhabited the southeast of Sistan in large numbers. Yousafzai were living in Garha, Garkoya and Neshki. The, Ghoryakhell were settled in Tarjang, Maqar and Qarabagh, so a dispute arose between them over something. After several battles, the Ghoryakhel defeated the Khashi tribes and drove them out of Sistan. After the defeat, the Turkani, Yousufzai, Gigani and Mohammadzai left with their tribes and came to Kabul and settled in the outskirts of Kabul.

Ibn Battuta, who visited Afghanistan in 1333A.D, mentions the Khashi Afghans in the outskirts of Kabul. He writes: We came to Kabal, which is a large town. In its outskirts lives a tribe called the Kharshun Afghan's. They live mostly in the mountains. They are numerous and are often bandits. Their main mountain is called Koh-e-Sulaiman.

In 1469, Abu Saeed appointed his son Ulugh Beg as the ruler of Kabul. Ulugh Beg remained the ruler of Kabul until 1501. Around 1484, differences arose between Ulugh Beg and the Yousafzai. Ulugh Beg devised a plan.he invited the leaders of the Yousafzai to dinner. When the leaders of the Yousafzai. arrived in Kabul, Ulugh Beg ordered them to be killed. The leaders of the Yousafzai were brutally killed. The other Yousafzai. people were hearing their cries but they could do nothing. As Sheikh Usman Millizani writes,

دا دود میړو لیده بلغاک ئې آرویده
د خدائے په کړو ئې وس نۀ رسیده

The matter of the oppression was observed by colleague.
They wer hearing the crying of their people.
But they were helpless in the face of hardship.

After the murder of the leaders of Yousafzai, these leaders of the Sarbani tribe left Kabul and came to Peshawar and they were living with the Dalla Zaks. At that time, the Dalla Zaks were in control of the Peshawar valley and the Dehqans were in control of Hashtgar. The Dehqans were subjects of the Jahangiri kings of Swat. Their king was Sultan Avis, whose capital was Manglaur.

Later, Yousafzai had differences with the Dilzaks and the Swaties. And several battles were fought between them, in which the Dilzaks faced defeats and Yousafzai had occupied all the areas up to the village of Abuha in Swat in 1519 A.D.

In 1519, the Swaties incited the Kabul king Zahir-ud-Din Babur to attack the Yousafzai. Babur arrived in Swat in January 1519 with the intention of attacking the Yousafzai, but the Yusufzai decided to negotiate a peace treaty instead of fighting them and sent a delegation led by Malik Shah Mansur to Emperor Babur. The meeting was successful. The Yousafzai chieftain Malik Shah Mansur married his daughter Bibi Mubaraka to Emperor Babur, and Emperor Babur summoned the Yousafzai to Kabul for a detailed agreement. Babur returned to Kabul in early April, and the Yusufzai delegation arrived in Kabul in late May to meet him.

Mentioning the meeting with the chiefs of the Yousafzai expedition, Babar writes that on Monday, the 23rd of the month, Malik Shah Mansur Yousafzai, along with 6 or 7 other chiefs of the Yousafzai expedition, came from Swat and attended my office. I agreed with them that...

(1): They will not interfere in Swat beyond Abuha.
(2): They will expel all professional people from Swat from their ranks.
(3): The Afghan farmers of Bajaur and Swat will pay 12 thousand maund or 480 tons of their product as tax.

According to the agreement made between the leaders of Babar and Yousafzai on 23 May 1519 A.D, Yusafzai would not interfere beyond the village of Abuha. But after the death of

Babar, the Yusafzai violated the agreement and started attacking the Swatis again. The Swatis, who were settled in Swat by Shahabuddin Ghori, had been living in Swat for about four hundred years.

After occupying Swat for a long time, due to pressure from the Yousafzai, they crossed the Indus River and, under the leadership of Jalal Din Baba, expelled the Turks from the northern regions of Hazara, occupied all the areas and settled there.

While the western region of the Indus River was divided among the tribes of Yousafzai by Sheikh Mali Baba, whose real name was Sheikh Adam, in 1530 A.D.

Thus, the Pashtuns who are now called the Saka tribes lived in Central Asia and were called the Saka tribes. After leaving Central Asia, they settled in Afghanistan. The area of Afghanistan where the Saka settled was named Sakistan because of them.

After living in Sakistan for several hundred years, at the time of the Arab invasions, historians have mentioned them in the same area of Sijistan under the names of Gabri and Afghans. When Alauddin Ghori grouped the Afghans, he named them the Sarbani group. Later, the Sarbani group was divided into two other branches, Sharkhabun and Kharshabun. When their number increased, Shahabuddin Ghori settled some Pashtuns on the borders of India. Later, some tribes, including the Khashi and Ghoryakhel, left their area due to mutual wars and settled in the present Khyber Pakhtunkhwa, Kunar and Nangarhar provinces, while the Sharkhabun Afghans still live in Qandhar

and Balochistan. Thus, the Sarban Afghans today live in Kandahar, Zabul, Wazgan, Helmand, Nangarhar, Kunar, Swat, Dir, Buner, Mardan, Swabi, Pishin, and Quetta. A large number of Sarbani Afghans also live in India.

The Sarbani Afghans, especially their branch called Kharshabun Afghans, migrated from one region to another due to conflicts. They were displaced from their native land in Central Asia and came to Afghanistan. After settling in Afghanistan, they started attacking India and occupied some areas of India and settled there. After being defeated in India, some Pashtuns stayed there and some returned to Afghanistan. After the arrival of the Arabs, the Pashtuns again started attacking India and settled in various areas of Afghanistan and India, including Khyber Pakhtunkhwa. Due to these migrations, in the areas where the Pashtuns settled, the local people of those areas joined the Pashtuns who were not Saka, that is, Pashtuns, but due to living with the Pashtuns, they adopted the Pashtun language and customs and merged with the Pashtuns by making relations with the Pashtuns. Thus, they became ethnic and Wasli Pashtuns. Now only the local people can differentiate between ethnic and wasli Pashtuns. The genealogy of the ethnic Pashtuns is regularly recorded in the annals of the Pashtuns and in the documents of the Revenue Department. Whereas there is no written record of the Wasli Pashtuns. For example, our area is called Shamuzai. When the Yusafar tribe occupied Swat, Sheikh Mali Baba divided this area into sub-branches of the Yusafzai tribe.

In the partition of Sheikh Mali Baba, our area came under the control of Shamu Yousafzai. This area is called Shamu Zai because of Shamu Yousafzai. Shamu Baba had four sons (1) Dawri, (2) Omar, (3) Ismail and (4) Ali Khan. Their descendants are known as Dawri Khel, Omar Zai, Samil Khel and Ali Khan Khail. Dawri had three sons Bazid, Aziz and Haider whose descendants are called Bazid Khel, Aziz Khel and Haider Khel. Ismail's descendants include Bibi Khel, Taja Khel, Bati Khel, Yaqub Khel, Maryam Khel, Khan Khel and Bar Khan Khel. Omar's descendants include Sultan Khel, Mir Ahmad Khel, Akka Khel, Baba Khel, Bahram Khel, Urya Khel and Mamund Zai. Now only the descendants of Chari Malik Isa Khel remain in Ali Khan Khel. Only these people are called real Yousafzai Pashtuns in Shamu-Zai.

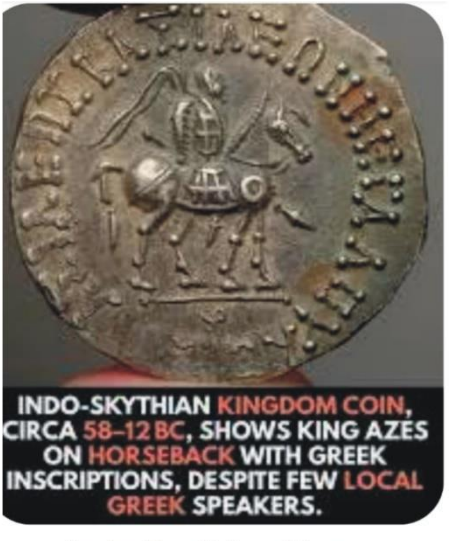
Apart from the upper castes, the other tribes living in Shamuzai are not related to the Yousafzai tribe. Some of these people belong to other Pashtun tribes. While the professional people have later learned the Pashtun language. And have adopted the culture and customs of the Pashtun. But they are genetically different people.some of them have also intermarried with the Pashtuns. Now these people have also become Pashtuns, but are called Wasli Pashtuns.

Yousafzai Malak



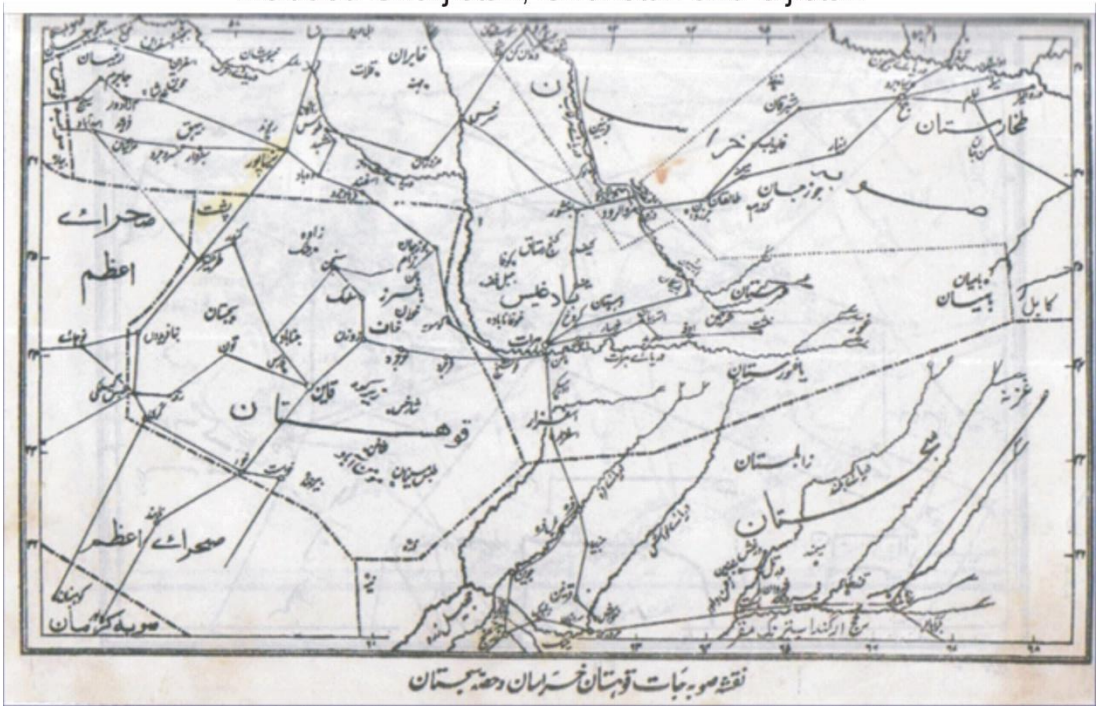

'When a Scythian kills his first enemy, he drinks his
blood; he brings the heads from everyone he killed
n that battle to his king; because after bringing one,
his share of the loot was given to him [...].' (p.346)

Beheading enemy by Scythians


INDO-SKYTHIAN KINGDOM COIN, CIRCA 58–12 BC, SHOWS KING AZES ON HORSEBACK WITH GREEK INSCRIPTIONS, DESPITE FEW LOCAL GREEK SPEAKERS.

Indo Scythian king Azes

The Pashtun regions at the time of the Arab invasions included Gharjistan, Ghoristan and Sijistan



Indo Scythians Kingdom



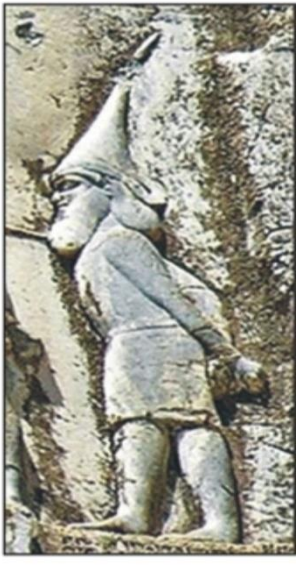
Neshak, Garkoya, Khash, Zaranj and Asafzar ancestral region of Yousafzai in Sistan



The Yusufzai Kings before Christ (B.C.)



Chashtan



Shankal



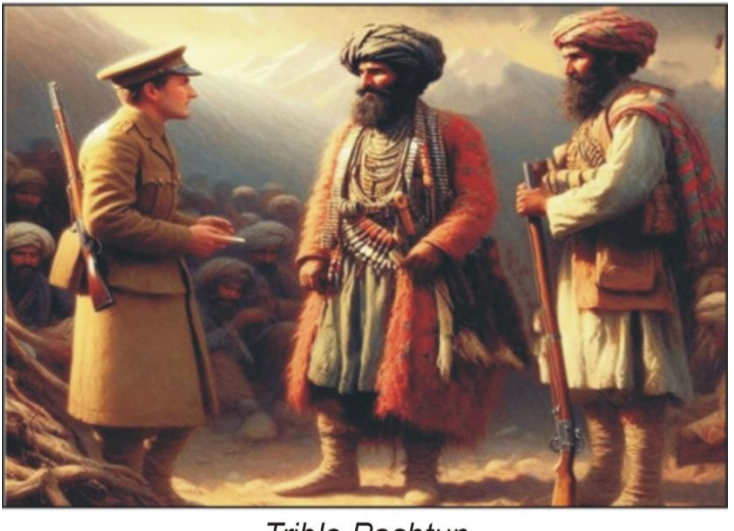
Aziz



Mavez



Nawab Mohd Sharif Khan (Dir), Shuja ul Mulk (Chitral)
Nawab Safdar Khan (Nawagai) 1930



Trible Pashtun





Rulers of Swat


Syed Abdul Jabar Shah


Syed Akbar Shah


Mian Gul Abdul Wadood

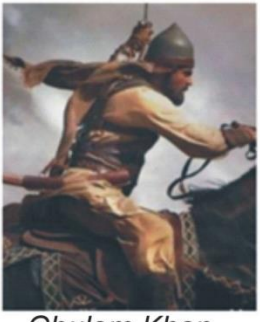

Aurang Zaib Khan


Jehan Zaib Khan





Rulers of Dir State



Ghulam Khan



Ismail Khan



Akhun Ilyas



Ghazan Khan



Qasim Khan



Zafar Khan





Rulers of Dir State



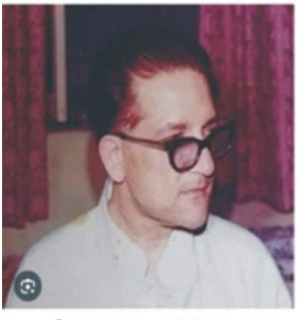
Badshah Khan



Sharif Khan



Rahmat Ullah Khan



Shahab ud Din



Khesro Khan



Shah Jehan Khan

Pathan

Pathans are a brave and famous group of Pashtuns. When Alauddin Ghori organized the Pashtuns, he named the Pashtuns of Merve, Ghor and Khalj as Betan group after their famous leader Sheikh Bet. The Batans include Lodhi, Suri, Betani, Lohani, Marwat, Niazi, Sherani and Khalji and other Pashtun tribes. Abul Fadl has mentioned Sheikh Beit in detail in his book Ain-e-Akbari, Nematullah Harawi in Majmoa' al-Ansab, Khan Jahan Lodhi in Tarikh Khan Jahani, Akhoon Dar Vizah in Makhzan Afghan and Sulaiman Mako in his book Tazkir al-Awliya. They write that Sheikh Beit was a political and spiritual leader of his time and a poet of the Pashto language. His life span is between 300 and 400 AH.

The first Pashtun tribes to invade India were the Lodhi, Suri and Khaliji tribes. All these tribes belonged to the Batan group of Pashtuns. Therefore, these tribes, namely Lodhi, Suri and Khaliji, called themselves Batan or Bathan. When these Pashtun tribes settled in India and formed their own governments, the Indians started calling them Pathans instead of Bathan and then they started calling all Pashtuns living in India Pathans, regardless of their group. Before that, they knew the Pashtuns by the names Aswak, Asakini and later by Rohili.

The Pathans have been mentioned by Arab historians as Dahak, Iranian historians as Azi Dhakha, Greek historians as Dahae and Pashtuns as Dahak Maran.

Some Pashtuns living in Afghanistan are still known by the names Dahak and Dhae. The Pashtuns living in the area of

Mashki (Jhalawan) from the coast of Lasbela towards the Barahvi are called Dhae.

It is written in the Gazetteer of Jhalawan, page 99 and 1907 that the Dhae, Sajiti and Saka are all Pashtuns.

About the Dahaks, it is written in Ferdowsi's Shahnameh that Dahak was the name of a man who was very cruel and oppressive. Dahak had forcibly taken away the kingdom from the Iranian king Jamshid and was very cruel to the local people. Two snakes grew on Dahak's shoulders. He used to kill two men every day and feed these snakes their brains. Dahak ruled for a thousand years, but then a blacksmith named "Kawaha" rebelled and killed Dahak. He killed him and made a man from the Achaemenid dynasty named Tari Tona (Fairydon) king. Farydon's father's name was Atuya and he had three sons: Iraj, Slim, and Tor.

There is no truth in Ferdowsi's Shahnameh and it is just a fabricated legend. Dahak was not the name of a person but the name of a tribe. A person cannot live for a thousand years.

As for the two snakes on Dahak's shoulders, to which he fed the brains of two men every day, this is also a fabrication. However, there must have been some connection between the Dahaks and the Snakes. Because the Pashtuns called them Dahak Maran and the Iranians called them Azhi Dhahak. The Pashtun Dahak Maran and the Persian Azhi Dahak have the same meaning. That is, the Dahak with snakes.

Some historians believe that the Dahaks worshipped snakes. According to Dani Sahib, the turban worn by Pashtuns today is a symbol of a snake. It is made into a snake shape by wrapping a coil around the head. The front part of the turban represents its mouth and the part hanging behind represents the snake's tail.

After converting to Islam, people forgot about the snake and the turban remains as a form of clothing.

Historians write about these snakes that:
Draco (Latin) and Drako (Greek) mean "Serpent" Among the Dacians, the draco was undoubtedly seen by the army as a special protective symble, while it also played an important role in the religious life of the people. These historians write more that.This is wind instrument, has the form of a dragon with open wolflike jaws containing several metal tongues.
The hallow dragons head was mounted on a pole with fabric tube affixed at the rear. In use, the draco was held up in to the wind, or above the head of a horse man, where it filled with air and the impression it was a live, while making a shrill sound as the wind passed through the strips of material.
The Dahak was actually a tribe of Pashtuns who lived in the upper reaches of the Sardarya. Zarkiz mentioned the Dahaks, the Saka Homawarga and the saka Tirakholai in this place. But later, due to internal differences, wars broke out between these Pashtun tribes. In these wars, the Parthian and Dahak tribes were defeated by the Saka and were forced to flee to the southeastern Caspian region, which is called Kopatdag, 1500 kilometers away from their territory.
They settled in what they called (Kopt dog). This area was later called Dahakistan because of the Dahaks. Dahakistan was located south of Hyrcania.



The ancient historians called the people living on the eastern side of the Caspian Sea the Sakas and Masagities, and those living on the southeastern shore of the same sea the Dhae.

Mr. Strabo says that the Scythians who started from the Hyrkanian Sea were called Dhae Skutai, that is, the Dahak Pashtuns, and those who lived to the east were called Sakas and Masagites, and all the rest were known as Scythians.

Strabo writes that there is a vast plain between the Dahae Skutai, the Hyrkaniya, the Parthia and the Arya, which they cross after a long journey.

Alexander the Great mentions the Dahaks as being beyond the Caspian Sea and north of Parthia. Beyond them is the Karakoram (Gorageen) desert and then the Masagites.

The Dahaks were composed of three sub-tribes: the Aparni, the Zanthai, and the Pissuri. The Dahaks came to prominence when they participated in the Achaemenid campaign against the Median king Astyages in 550 BC. Then Darius' grandson Aradsher (Artakht Shah) started to fight with the Pashtuns. As a result, a Pashtun chieftain Veshasp declared an independent kingdom in Balkh and Bactria, but Veshasp was defeated and killed in the battle.

When Darius III was defeated by Alexander during his invasion, he fled to Bactria. In Bactria, a Pashtun named Sus killed Darius III and declared his rule, and allied himself with the governors of Gedrozia, Parsatien and Arakozay, Satibarzana. Due to which Alexander faced strong resistance. After the death of Alexander, the Great, Parthia became a province of the Seleucid Empire, but in 238 BC, Indragoras, the governor of the Seleucid Empire in Parthia, rebelled against the Seleucid Greek government and declared independence. Meanwhile, a man from Dahakistan named Arsas, the son of Phriapites and brother of Tiridates, was elected leader of the Dahakians. Arsas belonged to the Parni tribe of the Dahaks and lived in the Tajin valley of Dhaistan, southeast of the Caspion Sea. Arsas and his brother Tiridates invaded Parthia and captured the northern region of Parthia, called Astawa, from andragores. Shortly afterwards, the Dahakians invaded andagores again, killed andragores, and

captured the rest of Parthia. But the Seleucid government, under Ariochus (3), retook this region from Arsaces II in 209 BC.

The Dahaks, led by Pharates, grandson of Arsas, regained control of the region and established the Parthian government. Later, the Dahaks conquered a large part of Iran and incorporated it into the Parthian government. In fact, the Parthian government was established by the Arsas family of the Dahaks, but since the Arsas family had occupied Iran as a Parthian ruler and the Arsas family's rule over Iran was established with the financial and military support of the Parthian royal family. Therefore, the rule of the Arsas Dahaks over Iran was called the Parthian government.

Twenty-one kings of the Arsacid dynasty ruled Iran from 236 BC to 245AD, that is 481 years. A prince of Iran rebelled against Parthian rule, and his son Aradshir, a grandson of Sasan, defeated the last king of the Dahaks, Artabanus IV, who had been weakened by internal strife and Roman attacks, in 245 AD, and established Sasanian rule over the rest of Iran.

After the defeat of the Dahaks, the Parthians abandoned the Dahaks and allied themselves with the Sassanids, and seven rulers of Iran joined these families. While Aradsher killed the Dahaks thoroughly, and those who survived left Iran in groups and went to the northern mountainous regions of Khorasan, where some Afghans had lived since the time of the Assyrians. The area of Khorasan in which the Dahaks settled was called Ghor. The Pashtuns were already living to the east of Ghor, and this area was called Gharjistan.

As long as Iran was ruled by the Sassanids, the Pashtuns were living a quiet life in these mountains until the Arabs began attacking Iran and Afghanistan. The Pashtuns, who were

enemies of the Sassanids, sided with the Arabs and came out of their mountainous areas. At the time of the Arab attacks, a Pashtun named Shansab was the ruler of Ghor,

Tabaqat-ul-Salateen writes. that until the beginning of Islam, Ghor was ruled by the Shansab dynasty, all of whom were Dahaks. The word Shansab is derived from the word sheen Ass, meaning green horse. Shansab was a ruler of the Dahaks who converted to Islam.

Hamid Tajik writes about the Ghoris in his History of Pakhtun Tribes:

Almost all historians are of the same opinion regarding the Sultans of Ghor that this sect is descended from King Dahak. The brief history of the Ghoris is that when the Iranian king Faridun defeated Dahak, all the members of Dahak's family were either killed or exiled, but two brothers, Suri and Sam, were connected to Faridun's court through a series of jobs. For a few days, these two brothers lived in the court of Faridun, but later, thinking that Faridun was their family enemy, they fled to Nahavand with a group of their sympathizers and, upon reaching there, began to improve their conditions. "Suri" became the chief of his tribe and Sam took over the leadership of the army. There was a lot of mutual sincerity and love between the two brothers. Suri's daughter was married to Sam's son Shuja. After some time, Sam died and Shuja started living a very comfortable life under the shadow of his uncle, but this period of comfort did not last long and the enemies extinguished the flame and made Suri to hate Shuja and Suri came to the conclusion that he should separate his daughter from Shuja and exile him. When Suri's daughter came to know about these circumstances, she informed her husband about the facts. Hearing all this, Shuja

decided to leave here and one night he obtained 10 high-class horses and some camels from the royal stables and, having his wife and children ride on them and taking whatever wealth and property he could in a hurry, fled towards Ghoristan. After reaching a safe and strong place in Ghoristan, he settled down. Shuja was so satisfied with the strength of this place that in his joy, the word "Zo Mandesh" (i.e., do not be afraid of this thing now) came out of his mouth. Therefore, this place was named "Zo Mandesh". Shuja built a few forts at this location and after some time gained enough strength to fight the Iranian army for a period of time. But there came a time when Shuja was defeated and accepted the tribute of the Iranians.

One advantage of accepting the obedience of the Faridon was that he got the opportunity to make internal arrangements for his government. His good behavior became famous and the descendants of Dahak came from all over and took refuge in his fold. After the death of Shuja, his successors inherited the chieftainship of their tribe one after another. Until the period of the chieftainship of Shansab came, when this tribe accepted Islam. This was the time of the caliphate Hazrat Ali Murtaza and during this period, the chieftain of the Ghurids, Shansab bin Hariq, embraced Islam along with his tribe. Hazrat Ali was pleased with the obedience of Shansab and his tribe and blessed Shansab by writing with his hand the decree of the government of the Ghor.

The genealogy of Shansab is as follows:

Shansab bin Hariq bin Nasiq bin Isa bin Zuzan bin Husayn bin Bahram bin Bakhsh bin Nahi bin Ibrahim bin Saad bin Asad bin Shedad bin Bezam bin Mashad bin Nareman bin Faridun bin

Sam bin Faid Natash bin Dahhak bin Shahran bin Sanad bin Sam bin Mur Fatash bin Dahhak al-Mulk.

Minhajuddin and Fakhruddin Mubarak Shah Maro-al-Rody, authors of Tabaqat Nasir, who wrote the history of the kings of Ghor in poetry, write: The king of Ghor converted to Islam during the time of Hazrat Ali. When the king of Ghor, Shansab, went to Kufa with his maternal uncle Qais bin Ais in 40 AH, Hazrat Ali knew him well and was also familiar with his tribe. He also knew that if Shansab was appointed as the ruler of Ghor, this man would have such an army and power that no one in the Ghor region could compete with him. Therefore, Hazrat Ali gave Shansab his Islamic name of Jalaluddin and gave him the authority to rule Ghor. All the tribes of Ghor were indbted to him, the Lodhi, Suri, Ghilji, Hotik, Tokhi and Niazi.

The second person who converted to Islam during the time of Hazrat Ali was MahwiyaSuri. During the time of Hazrat Ali, ruler of merve was MahwiyaSuri. In the war with the Arabs, the last Sasanian king Yazdgard fled to Merve, where he was killed. After killing Yazgard, MahwiyaSuri seized power, went to Kofa and accepted Islam. He gained the full trust of the Arabs and Hazrat Ali wrote a decree for him in the name of Zamindawar, Asawrah and Dashlad-e-Zain that in the future they should pay tribute to MahwiyaSuri.

The address is recorded in the Patakhazana.

ماھویہ درآوائل اسلام مرزبان مرو بود کہ وے راماہویہ سوری می گفتند

In the early days of Islam,the ruler of Mervew was Mahwiya who were called "Mahwiasuri".

Thus, these two Pashtun rulers, Shansab and Mahwia Suri, were the first Pashtuns outside of Arabia to embrace Islam.

In the early 2nd century AH, the Emirate of Ghor was under the rule of Amir Folad. Amir Folad had complete control over the whole of Afghanistan. Amir Folad supported Abu Muslim Khorasani when the Abbasid dynasty was at the head of the Umayyads. Ghori become Abu Muslim Khorasani's partner and was granted a charter of the Ghor region by the Caliph.

When the Umayyad Caliph ordered that Hazrat Ali and his family be cursed in sermons, his order was obeyed in all countries except Ghor. But the Pashtuns of Ghor refused to curse Hazrat Ali.

When the government was with Jalaluddin bin Bahram Shah Suri, the Umayyad Shahs sent an army to Khorasan and ordered Hajjaj bin Yusuf to conquer the province of Ghor. Hajjaj devastated Ghoristan and the people of Ghor. Shah Bahram's son Jalaluddin Hussain was imprisoned. After some time, peace was reached between the Ghoris and the Umayyads, and Jalaluddin Hussain, after being released from prison, reached Ghoristan.

According to the Suri chronicle, in 139 AH or 731 CE, Amir Folad's son Amir Kror was appointed as the Amir. Amir Kror was a very brave and powerful ruler, which is why he was called Jahan

Pehlwan. He is considered the first Sahib Diwan poet of the Pashto language and his poems

زۀ ازمرے یم پہ دے نړۍ لما اتل نستہ

I am tiger and no one is stronger than me.

After Amir Karr, his son Amir Nasir ascended the throne of the Emirate. And then, Amirbunji Naran was appointed the ruler of

Ghor during the Caliphate of Haron Al-Rashid. When Amir Bunji was the king of Ghor, a Jew and Amir Bunji appeared in the court of Caliph Harun Al-Rashid. This Jew was very intelligent and the Caliph was impressed by his words. Caliph Harun Al-Rashid was so pleased with the behavior of Amir Bunji and the Jew that he handed over the whole of Ghor to Amir Bunji. When Amir Bunji returned from there, he gave the Jews a large area to settle in Ghor.

Another famous ruler of this family was named Muhammad Suri. The genealogists have mentioned him as one of the grandsons of Amir Bunji Naran. Amir Suri was a contemporary of the Safari family and was a chief Amir in the Shansabs of Mandesh. Muhammad Suri was a powerful king and most of the areas of Ghor were under his control. According to Minhaj-e-Sarraj, when Sultan Mahmud attacked Ghor in 405 AH, Muhammad Suri, the king of Ghor, was in Qila Ahangar. The fighting continued for several days, but finally peace was reached. Muhammad Suri came out of the fort and presented himself to the Sultan. Sultan Mahmud imprisoned him. But he preferred death to the humiliation of imprisonment and committed suicide by consuming poison. The time of Amir Suri was 1010 AD.

After the death of Amir Suri, Sultan Mahmud gave the Emirate of Ghor to his son Abu Ali. Abu Ali was succeeded by his son Abbas, and after Abbas, his son Izz al-Din became the ruler of Ghor.

During this time, the Seljuks, who were people of Turkestan, migrated from the northern regions of the Sehun River and the Aral River and settled in the Transoxiana region and converted to Islam during the Samanid era. The famous ruler of this

dynasty was Sultan Sanjar. At that time, the Emir of Ghor, Izz al-Din Hussain, established relations with the Seljuks and gained complete independence from the Ghazni Empire, but the then ruler of Ghazni, Sultan Saud bin Ibrahim and his son Arsalan, did not take any action against them and turned a blind eye.

After Izzuddin, his son Saifuddin Suri was appointed the ruler of Ghor. His brother Qutbuddin Muhammad went to Ghazni to join Bahram Shah bin Saud Ghaznavi. But later, a misunderstanding arose between them and Bahram Shah poisoned Qutbuddin. Qutbuddin's brother Saifuddin attacked Ghazni and defeated Bahram Shah. But Bahram Shah again attacked Ghazni with the help of Hindu kings and Thakurs. Saifuddin Ghori was defeated. Saifuddin was made to ride on a weak bull and paraded around the city and then killed. Bahauddin Sam left Ghazni to revenge his brother but died on the way. Then another of his brothers, Alauddin Hussain, led an army of Afghans and attacked Ghazni. A fierce battle took place at Zamindaur. Bahram Shah was defeated and fled to India. Alauddin conquered Ghazni and began a massacre, setting the entire city of Ghazni on fire and reducing it to a pile of ashes, for which the Ghazni people gave him the title of the Jehan Suz.

In 1152 A.D, a battle took place in Herat between Sultan Sanjar Seljuk and Alauddin. Alauddin was captured, but later on Seljuks released him and sent him back to Ghor in 1154A.D.

After the Arab occupation of Iran, the Pashtuns supported the Arabs and came out of the mountains and started encroaching on their neighboring areas. The Pashtuns started establishing colonies in these areas and started attacking India and fought pitched battles against the Indian kings for five months. Finally,

the king was forced to make peace with the Afghans and left the border area of India to the Afghans.

In 304 AH or 916 AD, Sheikh Hamidi became the first Pashtun ruler of Multan. The Raja accepted Sheikh Hamid's emirate and the administration of Laghman and Multan was entrusted to Sheikh Hamid Lodhi. But when Alpatagin Turk gained power in Ghazni, he began to attack Afghan territories. After Alpatagin's death, the kingdom passed to his son-in-law Sabuktagin, who assigned the Kingdom of Multan to Sheikh Hamid. After Sheikh Hamid, Nasir, and after Nasir, his son Abu al Fatha Dawood became the rulers of Multan. Sabuktagin stand on the agreement, but his sons,Sultan Mahmud, unlike his father, once again began attacking the Afghans. He deposed the Afghans and killed them. Thus, the rise of the Afghans faded.

When Alauddin came to power in Ghor, he attacked the Ghazni. The Ghaznavi had killed many Afghans and had devastated them. Alauddin conquered Ghazni and completely burned it. Alauddin eliminated the Ghazni and paved the way for the Afghans to attack India, but due to the defeat by the Seljuks, it was not possible to conquer India during his time. Then his nephew Shahabuddin Ghori conquered India and completed his campaign.

When the Afghans conquered many territories during the time of Alauddin, he came up with the idea of grouping the Afghans. Alauddin, with the advice of Afghan chiefs, initially divided the Afghans into three groups. Maj. Roverty writes that Alauddin completed the ethnic division of the Pashtuns in the 10th century AD.

He grouped Pashton on regional grounds. They grouped the people of Gharjistan into one group and named them the

Gharghushti tribe after their spiritual leader Gharghasht Nikah. The Pashtuns of Sistan and Kassay Ghar were named the kharshabon tribe after Kharshbun Nikah. The Pashtuns of Ghor, Merve and the khalj were named the Betni or Batan tribe after their leader Sheikh Bet.

These three leaders were not brothers, they were from different regions and their times of life were also very different. All three were people of the fourth century AH and were the leaders and spiritual leaders of their respective regions. These leaders had died about a hundred years before the grouping of Pashtuns.

When the Dahaks settled in their native land of Dahakistan, their three tribes were Aparni, Xanthai and Pasuri. When they occupied Iran with the Parthians, they were all called Arsasis because of their leader Arsas. After their defeat in Iran, when these people settled in the mountains of Ghor, they were called Suris, Firuz Kohi, Yamini and Jamshidi. When Alauddin grouped the Pashtuns, he divided them into sub-tribes such as Suris, Lodhi, Niazi and Khaliji. They were given these names according to their regions. For example, the people of Sur Ghar were called Suris. The people of Merve-al-rud were called Rudis, which later became Lodhis. And the people of Qalat Khalj were called Khilji.

Among them, Khilji was not a Dahak. Some historians believe that they were Hephthalite and some believe that they were Kushan. But the Pashtuns cannot be Hephthalite because the Haphthalite were Mongols. They were a people with small eyes, flat noses and fair complexion. They neither settled in the Pashtun areas nor did they rule here.

The Pashtun territories were ruled by Gujjar rulers who were tributaries of the Haphthalite. The Haphthalite themselves were very few in number in the Haphthalite army and the Gujjars were the majority. Only their chiefs were Haphthalite, while the rest of the army was made up of Kushans and Gujjars. Therefore, the Haphthalite have no role in the ethnic formation of the Pashtuns. However, their relationship with the Kushans seems to be strong. After being defeated by the Haphthalite, the Kushans settled in Khalj near Ghor, which is why they were called Khilji. Alauddin included them in a group with the Ghuris because of their closeness, although the Dahak and Khilji's were two different tribes and were enemies of each other. According to Afghan traditions, due to the civil wars and mutual disagreements of the Ghuris and Khiljis, all the historical documents were burned to ashes from 1370 to 1436A.D. Alauddin died in 551 AH and his son Saifuddin ascended the throne.

Saifuddin died in 553 AH and after his death, Alauddin's nephew Ghiyasuddin son of Bahauddin became king. Ghiyasuddin captured Ghazni in 559 AH and annexed most areas of Khorasan, Sistan, Turkestan, and Iran to his empire.

Ghiyasuddin handed over the government of Ghazni to his brother Shahabuddin and himself went to Firozkoh. In 571 AH, Shahabuddin attacked Multan and incorporated Multan into his empire and included all the areas west of the Indus River in his empire. After the capture of Peshawar, the Hindus left their homes and crossed the Indus River. Among these Hindus, 45 tribes were Rajputs and 75 tribes were known by other names. Shahabuddin Ghori settled the Afghans from Bajaur in the north of Mount Sulaiman to Koh Kassai in the south. In 1178 AD,

Shahabuddin crossed the Indus River and captured Och near Multan. In 1182A.D, he captured Lower Sindh and then captured Lahore in 1186A.D. In 1190A.D, Muhammad Ghori attacked Delhi and faced the Rajput king Prithviraj at Tarawrs on the banks of the Saraswati River. In this war, Prithviraj was victorious and Shahabuddin Ghori was defeated. In 588 AH or 1192 AD.

A pitched battle took place between Prithviraj and Shababuddin Ghori in the field near Karnal, in which Prithviraj was defeated.

In the 12th century AD, the Khitan tribe, a Mongol tribe from Manchuria, founded a large kingdom in Central Asia. They were Buddhists and they defeated the Muslim Seljuk Turks in a single battle from 1137A.D to 1141A.D and conquered all the areas around the Amu Darya and Sar darya rivers.

In 599 AH, Shahabuddin attacked the Khwarezm Shah, but Sultan Shahabuddin was defeated. Shahabuddin was martyred in his tent at night at Dhamik on the 3rd of Shaban 602 AH, corresponding to 12 June 1205A.D.

After the death of Shahabuddin, Tajuddin Yaldaz, a slave of Muhammad Ghori and the ruler of Kuram, captured Ghazni. There were wars between the Ghoris and the Khwarazm Shah for a long time. Finally, Alauddin Muhammad Khwarazm Shah conquered the region of Ghor, Firuz Koh, Herat to Ghazni in 611 AH or 1214A.D and expelled the Ghori dynasty from Ghor. In 1215, Muhammad Shah Khwarazm defeated Tajuddin Yaldaz and ended the Ghori government. After Muhammad Shah Khwarazm, his son Jalaluddin Khwarazm Shah became the king.

According to the Tarikh-e-suri Shahan Ghor belonged to the Dahaks.

Genghis Khan, whose real name was Temujin, was born in 1155 A.D. He attacked Jalaluddin, the Khwarezm Shah, in 1222A.D. Jalaluddin was defeated, fled across the Indus River, and died in a state of despair on the island of Indus River.

After Genghis Khan's death, the Transoxiana region of Badakhshan and Afghanistan came under the control of Genghis Khan's second son, Chughtai. He settled some Mughal troops in the Ghor region, which is now known as the Hazara nation. After Genghis Khan's conquest, Shams al-Din Kurt, who was the governor of Sultan Ghiyas al-Din Ghori in Herat, established his rule in Herat in 1245A.D and laid the foundation of the Kurt dynasty. The Kurt dynasty was also related to the Dahaks.

Genghis Khan, during his invasions and conquests of Afghanistan, had recognized Malik Ruknuddin as the ruler of Ghor and its environs. Later, when Malik Ruknuddin went to meet Genghis Khan's rulers in Ghazni, he would take Malik Shamsuddin Kurt with him. In this continuity, Malik Shamsuddin Kurt relations with Genghis Khan's Amirs increased, and after Malik Ruknuddin's death in 643A.H, Shamsuddin Ghori was appointed as Malik of Ghor.

He was not an independent king but a tributary of the Mongols. Hulagu Khan also maintained him as a subordinate. The second king of this line was named Ruknuddin and the third was Fakhruddin. Until 1308 A.D, these kings remained under the influence of the Mongols and were tributaries, but the fourth king, Ghiyasuddin Kurtt, achieved independence from the Mongols. Muizzuddin Kurt (1331-1359A.D), the seventh king of

this line, conquered the region upto Murghab. After his death in 1359A.D, Ghiyasuddin succeeded him,in 1369A.D.

A Turk named Amir Timur Lang, born in 1335A.D in Kash, south of Samarkand, and belonging to the Berlas tribe, seized power from the Chughtai. In 1379A.D, Amir Timur attacked Herat and imprisoned Malik Ghiyasuddin along with his sons, killing him a few days later, thus ending the Kurt dynasty in 1383A.D.

Between 1379 and 1383A.D, Taimur conquered Herat, Sistan, and Kandahar. Timur invaded India in 1398A.D during the reign of Muhammad Tughlaq. Muhammad Tughlaq fled and Amir Timur entered Delhi. Amir Taimur stayed in Delhi for two weeks, where he appointed a Sayyid as his deputy. The Sayyids ruled until 1451A.D, when the Lodhi dynasty took over.

When Timur set out to conquer China in 1404A.D, he died at the age of 70 after reaching Asrar. After the death of Amir Taimur, the region across the Indus was divided into two families of the Timurid dynasty: one was ruled by Babur's grandfather, Mirza Abu Saeed, who ruled Samarkand and its tributary territories of Kabul and Ghazni, and the other was ruled by Mirza Hussain Baiqra, who ruled Herat and Kandahar. Abu Saeed handed over the governorship of Kabul and Ghazni to his son and Babur's uncle, Mirza Ulugh Beg. During the reign of Sultan Hussain Baiqra, Mirza Ulugh Beg was the ruler of Ghazni and Kabul. Mirza Ulugh Beg died in 1502A.D and in 1504A.D, Babur became the king of Kabul.

Almost all historians agree that the people of Ghor belonged to the Dahak family. Patta Khazana, referring to Tarikh Suri, writes that the princes of Ghor had long been settled in the area of Ghor, Balishtan and Bast, and these people were from a family called Sur, who were descendants of Dahak. Minhaj al-Saraj,

who wrote in his collection Tabaqat Nasiri in 658 AH, has shown the Ghori family to be descendants of Dahak. But when Alauddin Ghori grouped the Pashtuns, he included them in the Batan group because of Sheikh Bet and after that, these people came to be known as Batan or Pathan.

When the Tatar invasion forced the Batans to leave their region of Ghor and settle there with their own tribe, who are now called Hazaras, the Batans migrated from here and went to India. Because the Batan government had already been established there. In India, the Pashtuns were looked upon with respect and were given positions and estates.

All the Pashtuns of Ghor, who were called Batans, migrated to India and Mongols settled in Ghor, who were called Hazaras.

The Pashtuns who established governments in India belonged to the Khilji, Lodhi and Suri tribes. They were all Bathans of Ghor, whom the Indians called Pathans, and later all Pashtuns came to be known as Pathans.

The Pathans of India spoke Pashto until 1857A.D during the time of Sir Syed Ahmed Khan. Sir Syed Ahmed Khan has confirmed that the Pathans of India spoke their own language. But later they were integrated into the Indian nations.

After the partition of India, some areas of the Pathan tribes came under the control of Pakistan, including Niazi and Marwat, but the Niazis, due to living in Punjab, have forgotten their language and customs and have formed relationships with the Punjabis. However, their appearance and complexion clearly show that they are Pashtuns. Whereas after the partition of India, everything has changed for the Pashtuns living in India and they have become completely Indians.

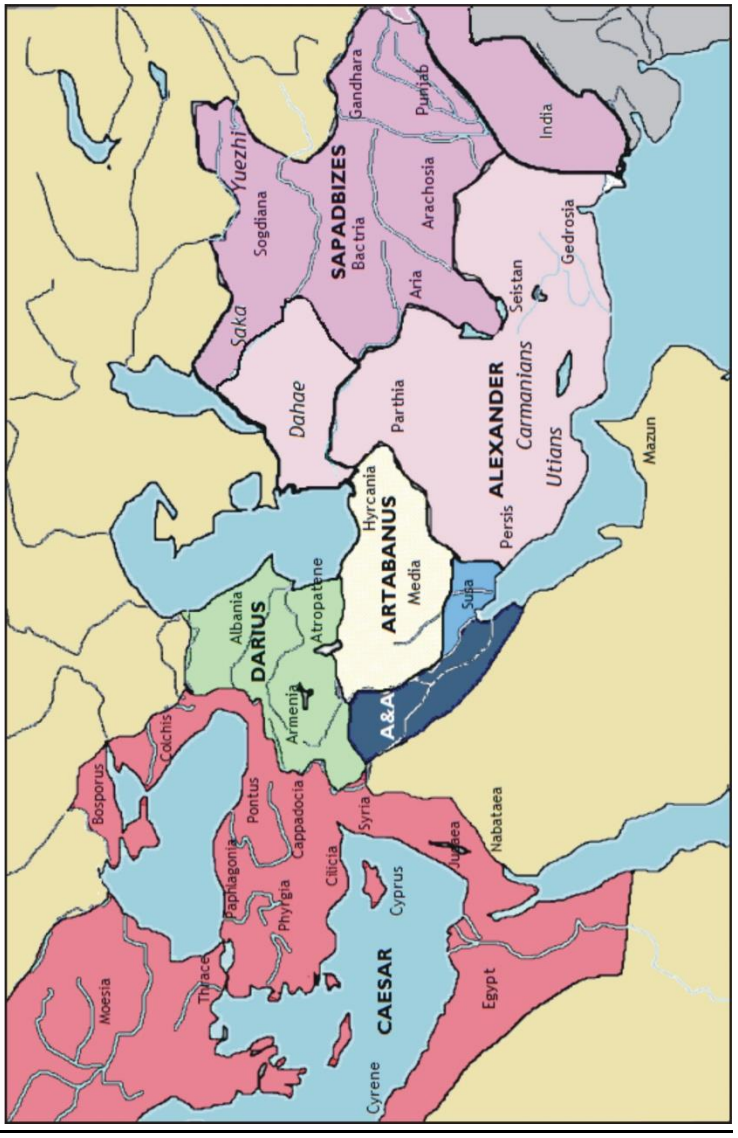
The Dahak, who are now called Pathans, were the first to accept Zoroastrianism. But when the Prophet Thomar Rasul started preaching Christianity in Khorasan, most of the Pathans of Ghor became Christians. When Thomar Rasul reached Ghor and was successful in inviting people, while preaching, he appointed four caliphs there. These caliphs were Shamon, Khajin, Jadoun and Naeem. Naeem was the great-grandfather of Sheikh Bet. With the passage of time, Naeem's son Utba and after Utba, his son Ais became the caliph. From Kajin Maran, Mahlayal and his son Harut and his son Alim and his son Aasim became the caliphs. The famous historian Philip has written that the disciples of Thomar Rasul were of the same race as the Afghans and their language was simple and they preached religion in Pashteena, that is, Pashto.

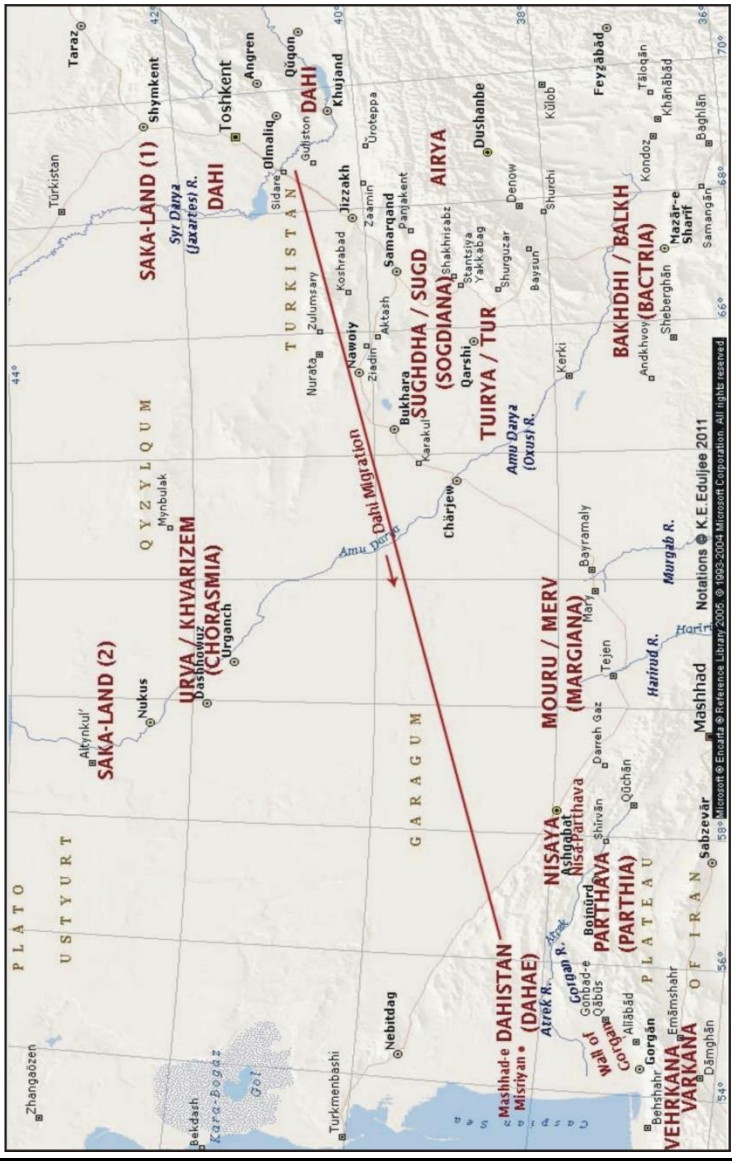
Among all the Pashtun's, the Pathans were the most majestic and powerful people. When they were in their homeland, they were called the Royal Scythians. After conquering Iran, they became known as the Arsasi or royal family. After settling in Afghanistan, they became known as the Shahan of Ghor. When the Rajput kings handed over Punjab to the Pathans, they were known as the rulers of Multan there, and after establishing rule in India, the Pathans became the Sultans of Delhi.

But the Mughals, who had expelled the Pathans from Ghor and settled the Hazaras there, forced the Pathans to go to India.

پښتانه د پښتونخوا درانۀ ښاغلي
د مغلو سيلاب يوړول لکه خلي

Pashtuns were the proud inhabitants of Pakhtunkhwa.
The flood of the Mughals swept them away like a straw.


Dahaestan
Yuezhi
Sogdiana
Gandhara
Punjab
India
SAPADBIZES
Bactria
Arachosia
Saka
Aria
Seistan
Gedrosia
Dahae
Parthia
ALEXANDER
Carmanians
Utians
Hyrcania
ARTABANUS
Media
Persis
Susia
Mazun
Albania
DARIUS
Atropatene
Armenia
A&A
Colchis
Bosporus
Pontus
Cappadocia
Syria
Judaea
Nabataea
Paphlagonia
Phrygia
Cilicia
Cyprus
Egypt
Moesia
Thrace
CAESAR
Cyrene


Migration of Dahak
PLATO
USTYURT
SAKA-LAND (2)
SAKA-LAND (1)
Syr Darya (Jaxartes) R.
DAHI
URVA / KHVARIZEM (CHORASMIA)
QYZYLQUM
TURKISTAN
SUGHDHA / SUGD (SOGDIANA)
AIRYA
TUIRYA / TUR
Amu Darya (Oxus) R.
Amu Dahi Migration
MOURU / MERV (MARGIANA)
BAKHDHI / BALKH (BACTRIA)
Murgab R.
Harirud R.
NISAYA
PARTHAVA (PARTHIA)
DAHISTAN (DAHAE)
Atrek R.
Gorgan R.
GARAGUM
PLATEAU OF IRAN
VEHRKANA
VARKANA
Wall of Gorgan
Kara-Bogaz Gol
Zhangaözen
Aktyrkul'
Nukus
Dashhowuz
Urganch
Mynbulak
Taraz
Türkistan
Shymkent
Toshkent
Angren
Olmaliq
Qüqon
Sidare
Gulistan
Khujand
Jizzakh
Zaamin
Uroteppa
Samarqand
Pamjakent
Shakhrisabz
Dushanbe
Denow
Shurchi
Külob
Feyzábad
Tälogän
Kondoz
Khänäbäd
Baghlän
Samangan
Mazär-e Sharif
Sheberghän
Andkhvoy
Kerki
Bayramaly
Mary
Tejen
Qüchän
Shirvän
Dareh Gaz
Bojnürd
Gonbad-e Qäbus
Aliäbäd
Gorgän
Behshahr
Emämshahr
Sabzevär
Mashhad
Nishapur
Ashkabat
Mashad-e Misriyan
Nebitdag
Turkmenbashi
Bekdash
Chärjew
Bukhara
Karakul
Ziadin
Aktash
Nawoiy
Nurata
Zulumsary
Koshrabad
Qarshi
Stantsiya Yakkabag
Shurguzar
Bayrsun
Harirud
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Ghargusht

The Gharghusht is a large and famous tribe of Pashtuns. Their ancestral area was Gharjistan, which is located in Afghanistan. The major tribes of Pashtuns in the Ghar Khusht include Kakar, Mandukhel, Jadun, Musakhel, Mirzai, Kirzai, Safi, Mashwani, Babi, Dadi, Nagar, Jadran and Pani etc. They are called Gharghusht in relation to Gharghusht Nikah. Today, the people of this tribe live in Afghanistan, Pakistan and Iran. According to Mukhtiar Kakar Sahib, Gharghusht Nikah's father's name was Atrak, his grandfather's name was Sam and his great-grandfather's name was Torak. Thus, their genealogy is traced back to Yam, i.e. King Jamshid, and the time of Gharghusht Nikah date back three thousand years.

But I do not agree with Mukhtiar Kakar's theory because Gharghusht Nikah's time was not three thousand years ago, but he lived in 388 AH. The fact that his lineage is traced back to King Jamshid is not true because King Jamshid belonged to the Achaemenid dynasty of Iran and the Gharghushts belonged to the Dahak Pashtuns who came from Central Asia.

The Dahak Pashtuns had established governments twice, the first time under the leadership of Bewarasp, son of Arwand Asp Dahak, also known as Gharsha and Tazi, and the second time under the leadership of Arsas Dahak.

For the first time, Bewar Asp Dahak attacked Iran and killed the Iranian king Jamshid and established the rule of the Dahhak Pashtuns in Iran. But later, the Iranians rebelled against the

Dahaks under the leadership of Fereydun and Fereydun defeated the Dahaks with the help of the blacksmith Kawe Lohar and occupied Iran. The Dahaks were forced to take refuge in the mountainous regions of Khorasan. The area of Khorasan where these Pashtuns settled was called Gharjistan.

For the second time, the Dahaks, under the leadership of Arsas Dahak, occupied Iran and established a Pashtun government. Arsas himself belonged to the Pani tribe of the Dahaks, but since he had the support of the Parthian tribes, Their government was called the Parthian government. Later, Ardashir Sassanid defeated the Dahaks and ended the Arsacid governments, and the mountainous areas of Afghanistan where the Dahaks took refuge were later called Ghor.

It is written in the Geography of the Eastern Caliphate that Gharjistan is the region east of Badghis, between Badghis and Surpul, and near the sources of the Murghab River. It is called Gharj-al-Shar by Arab geographers. The title of the rulers of these mountains was Shar, and al-Maqdisi about Gharji writes that Gharj means mountain in the local dialect, Pashto. In the late Middle Ages, this region was commonly called Gharjistan. The residence of the rulers of this country was a large village in the mountains called Baligan. Evidence suggests that the Afghans settled there were from Gharghusht tribe.

The Arabs called the king of Ghoristan Malik al-Gharj and the king of Ghor Malik al-Jabbar.

There is no clear evidence about the region from which the Pashtuns of Georgia came and settled here. But most historians

believe that these people came to Iran from Georgia and established a government there. But after being defeated by the Iranians, they settled in the mountainous regions of Afghanistan. They named the place where they settled Gharjistan after their country Georgia.

The Shahnameh calls these people the Dahaks. According to the Shahnameh, these people had usurped the throne from the Iranian king Jamshid and were committing great atrocities on the Iranians. Fed up with their atrocities, the people of Iran revolted under the leadership of "Kawa Lohar" and defeated the Dahaks and expelled them from Iran. After leaving Iran, the Dahaks settled in the mountains of Khorasan.

When these people were in Iran, they were called Gharsha, and when they were expelled from there and settled in the Gharjistan region of Afghanistan, they were also called Gharsha here.

Some historians believe that the Afghans originated from Georgia, including the Gaites and Clairants. They believe that Japheth had three sons: Armin, Aghwan, and Cardil. Armin gave birth to the Armenians, Aghwan gave birth to the Afghans, and Cardil gave birth to the Georgian.

According to the old Armenians and Goergian genealogists, Torgarmah was the ancestor of all of them and he lived between the mountains of Beher-e-Asuad, the Caspian and the two difficult mountains of Mount Ethrus and Mount Aral. Even today in Pashto, the foothills of the mountain of the lowlands in the plains are called Aral.

Gharjistan is located in the present-day to the north of Ghor, east of Herat, and west of Andkhoe, and consists of nine passes. When Sultan Mahmud defeated the king of Ghor, Muhammad Suri, Sheikh Asad Suri composed an elegy, one of which is the poem:

نـۀ لـه غرجـه بيـا رازي کـاروان د مشـکو
نـۀ رادرومـي غـور تـه بيـا جـوپي د شـار

The carvan of mushk are no more coming from Gharjistan
No more gatherings of people coming to Ghor.

The Sharan were the rulers of Ghorjistan until the arrival of the Arabs. In 380 AH, Gharjistan was ruled by the Sultan Mahmud of Ghazni.

In 405 AH, Shahr Abu Nasar son of Asad was captured by Sultan Mahmud and died in 406 AH. Shahr Abu Muhammad son of Muhammad fought bravely against Sultan Mahmud of Ghazni but was defeated and killed in 406 AH. Later, Ardashir and Ibrahim became the rulers of Gharjistan.

The Gharghusht rulers later ruled in Gharjistan under the Shahs of Ghor. These Gharghusht rulers were very just and knowledgeable rulers. At that time, the area between Herat, Merv, and Ghazni was called Gharjistan and the ruling family of Gharjistan was called Shar. As "Markorat" has explained in Iran Shahr, the word Shar corresponds to Shah or Lion, which was the title of the rulers of central Afghanistan.

استاده بر به بامیان شیرئ
هنشه بعز در بشین شاری

When Alauddin Ghori became the king of Ghor, he captured Gharjistan, Tokharistan, and Bamiyan and incorporated many areas into the Pashtun government. After establishing Pashtun rule over a vast area, Alauddin Ghori organized the Pashtuns into three main groups: Sarbani, Betan, and Gharghusht. Alauddin Ghori named the Pashtuns living in Gharjistan as Gharghusht. At that time, the Pashtuns would appoint a person who was virtuous and pious and belonged to a Sayed or royal family as their leader. Since Gharghusht Nikah was a pious, ascetic, and elder of Gharjistan and was the leader of the Pashtuns of Gharjistan, Alauddin Ghori named the Pashtuns of Gharjistan as Gharghusht. Gharghusht Nikah died in 388 AH.

The Gharghusht are primarily composed of three major tribes: the Dani, the Mand, and the Babi.

Danny

The Dani tribes include the Kakar, Laghar, Pani, Dadi, Safi and Jadoon tribes. The Kakars lived in Kandahar until the 15th century, but due to internal conflicts, they migrated from this area and settled in different parts of Afghanistan and Pakistan. In Pakistan, they live in the vicinity of Zhob near the Afghan border. The Kakars are inhabited by the Baloch to the west, the Tareen to the south, the Koh-e-Sulaiman to the east and the Achakzai to the north. The Kakars are Sunni Muslims and today their total population is 104,000. Of this, 422,000 Kakars live in Pakistan.

Kakar Nika had 24 sons, 18 of whom were his own sons and 6 were adopted sons. His own sons included Taraghzai, Jad Ram, Ser, Zalghuzai, Dumar, Musazai, Yunus Khel, Ham Khel, Dar Pe Khel, Jalal Khel, Makrani Khel, Danak Khel, Isa Khel, Sargary, Kep, Katan Khel,Yaqut Khel and Asian Khel. Adopted sons included Pandow, Charmi Khel, Laghar, Farmake, Koato and Naran.

Kakar Nikah was initially buried in the mountains of Ghor, but the King of Herat, Ghiyasuddin Tughlaq, brought his body from Ghor and buried it in the central mosque of Herat.

Dadi:

The Dadi are also Gharghusht and are brothers of the Kakars. The population of the Dadi is almost equal to that of the Kakars. These two tribes have mixed so much that most Dadi call themselves Kakars. Dadi's ancestral property is located in the Zub district. The Dadi are mostly settled in Afghanistan, Balochistan, Kashmir and India. They also live in the areas of Katling, Dheri, Babuzai, Sawaldher and Mardan in Khyber Pakhtunkhwa. Their sub-tribes are Hamar, Domar, Abu-al-Maali and Kundai.

The Pani are settled in the areas of Afghanistan and Pakistan, such as Ghor, Herat, Kandahar, Quetta, Musakhel, Dera Ismail Khan, Mardan, Peshawar, Haripur, Kohat, etc. Some Pani have migrated to India. The sub-tribes of Pani include Baruzai, Ferghzani, Deepal, Tarak, Loni, Safi, Usmani, Mazari, Muhammad Zani, Lanori, Dadi, Musakhel, Abdullah Khalil, Ali Khel, Sodi, Lone, Jante and Pirani.

Jadoon or Gadoon:

These people mostly live in Abbottabad and Haripur. Apart from this, Jadoon tribes also live in Mansehra, Swabi, Nowshera, Charsadda and Mardan. Jadoon tribes also live in Nangarhar and Kunar regions of Afghanistan.

Safi:

Their population is approximately 2.5 million, living in Afghanistan and Pakistan.

Safi Bin Pani lives with the Mohmands in Mohmand district, their area is called Safi. The Safi tribe includes Masood, Gurbaz, and Kandahari.

Babi:

Babi was the third son of Gharghusht. Hafiz Rahmat Khan has written in Khulasat-ul-Ansab that Babi's four sons are (1) Mirhasan descendants are called Mir Hassanzai. (2) Katus descendants are called Katuzai. (3) Pir's descendants are called Pirzai and (4) Azrael.are called Azraelzai.

The Babi tribes were originally from Zabul and Kandahar, which are now in eastern Pakistan and western Afghanistan. The Babi came to India from Afghanistan during the reign of Emperor Humayun. They claim that they came to India from Khurasan under the leadership of Usman Khan. Later, Usman Khan's son Bahadur Khan took up the service of the Mughals. Rulers from the Babi tribe established governments in Junagadh, Radhanpur and Balasir. The Babi are now living in India, Pakistan and Afghanistan.

Mandokhai:

The Mandokhel are descendants of Mandobaba. Mandobaba was the brother of Dani.

The sub-tribes of Mandokhel are Adabzai, Dawoodkhel, Sarhkhel, Mamazai and Sheikh. The Mandokhel are mostly settled in the northern areas of Balochistan and southern Afghanistan. In Pakistan, most of the Mandokhel are settled in Zub.

Khilji

The Khilji are a large and historical group of Pashtuns. The Khilji are a large number in Pashtuns of Afghanistan, but the Pashtuns call them Ghalji. They include the Sulaiman Khel, Tarakai, Under, Hotak, Tokhi, Musa Khel, Nasir, Zazi, Saji, Dotani, Kharoti, Ahmad Zai, Akka Khel, Ibrahim Zai, and Saka Zai tribes.

The Khilji were related to an ancient Tukharian people of Tarim. so, they were called Tukharian tribe. The Greek historians have also mentioned them as Tokharian.

The homeland of the Khaljis was called Kucha, which is located in the present-day Xinjiang province of China. Today, this area is called Kuqa.

The homeland of the Khaljis is "the pink alley"



Location of Kucha within xinjiang with the country of Kucha in pink and the prefecture of Aksu in yellow

After settling in Kocha, the Khaljis became known as the Kochians, i.e. the inhabitants of Kocha, in relation to Kocha. The Russian called them Kochan and the Chinese Yuchi, the Turks called them Kochar and the Pashtuns called them Kuchyan. Greek historians have mentioned them by the names Kushan and Yuezhi, and Indian historians have also mentioned them by the name Kushan. Historians write that Kochians and Indian Kushans are same peoples.

However, it is clear that Kucha, Kuchar (In Turky Language) and Kuche (Modern Chines) corespond to the "Koshan: of indicscripts from late antiquity. Since the Kochians were nomads, the Pashtuns now call all nomads Kochians.

According to the Huns, Kucha was the largest of the 36 countries in the West. Its population was 81,317. Of these, 2,176 were armed youths. When the Kuchians settled in the Khilji, the Persians called them Khilji and the Pashtuns called them Ghilji.

Chinese historians write that Wusun tribes lived north of the Kuchyan. A Han princess named Xijun was married to a Wusun king. The Wusun king had a daughter from this princess who was very beautiful. In 64 BC, when this girl was traveling from the Wusun region to the country of the Huns, she stopped at Kucha on the way. During her stay, the girl decided to marry the Kucha king. This caused tension between the Wusun and Kuchian tribes.

In 176 BC, the Xiangnu tribes attacked the Khiljis, and the Khiljis attacked the Wusan tribes, killed their king, and took over their

land. But a prince of Wusan named Liejomi escaped in the battle and went to the Xiangnu tribes. The Xiangnu king Chanyu naurished the Wusan prince "Liejomi" and later made him a leader of Wusan and the commander of his army. In 162 BC, the Xiangnu tribes expelled the Khaljis from their territory, so they went and settled in' lli'', which was the territory of the Saka, i.e. the Sarban Pashtuns. Sarbani migrated from here and settled in Sogadia.

Liejomi wanted to revange his father by attacking the Khiljis. So, in 133-132 BC, he attacked the Khiljis and expelled them from their country and settled there himself. When the Khiljis were expelled from lli, they once again attacked the Sakas, that is, the Sarbans and occupied their territory of Sogadia. The Khaljis settled in Sogadia and Bactria on the banks of the Amu Darya. Where they united under the leadership of Kujula Kadphisas and occupied the area up to South Asia and established the Kushan government.

Firdosi also refers to the Khiljis as Kochi in his Shahnameh. He writes while mentioning the Khilji tribes who were part of the army of Kikaus.

همه پهلوی ، پارس و کوچ و بلوچ
و گیلون ، جنگی دوشت و سروچ

All Pahlavi, Persian, Kuch and Baloch
And Gilon were present in the war of Dosht and Sarech.

The Kushans or Kochyan were also related to the Scythians, i.e. the Pashtuns. Historians Gharshmen and Makguran write that

the Kushans were related to the Scythians. and thus, were related to the Sakas and Parthians. Guishang Family was a leader among the Kushans. Sultan Muhammad Sabir writes that the majority of the Qalat plateau are Koshan tribes, however we call them Afghans instead of Kushans, who are actually one. Professor Kanu writes that the origin of the Kushi is Scythian, i.e. Pashtun. Kushi is singular and its plural is Kushan. This is actually the Pashtun word Kochiyan.

The Sakas invaded Parthia, in which the Parthian rulers Pharaute and Artabanus surrendered, but the Parthian king Methradatas II defeated the Sakas, recaptured Central Asia, and turned the Sakas towards the Bactrian Greeks. The Sakas entered the Bactrian Greeks' rule in 145 BC, destroyed the Greek city of Alexandria on the banks of the Amu Darya, and settled in Bactria.

In the first century BC, the Sakas migrated to Dranjania due to the pressure of the Yuzhi and settled there. After the Sakas settled in this area, Dranjania was named Sakistan. Asbdus writes that the Sakas were ruled by the Greeks to the east and by Parthia to the south. The Sakas entered India from Sakistan and were called Indo-Scythian's. But the Sakas were soon defeated by the Parthian rulers Gonda Ferzis and established the Indo-Parthian kingdom. The Parthian ruler Methradates II defeated the Yuzhi in 115 BC and pushed them towards Bactria. Bactria was under the control of the Yuzhi for a long time. From there, they conquered Afghanistan and northern India and established the Kushan kingdom. The Kushans moved southeast under the leadership of their first ruler Kujala Kadphises. Kujala

Kadphises, who became king in 40 AD, captured Kabul in 50 AD. due to which a vast empire came into to the hands of Kujala Kadphises.

After Kabul, around 60 CE, Gandhara was taken from the Parthian ruler and incorporated into his empire. Fifteen years later, the Kushans besieged and captured Taxila. After that, Wimakadphises became the king of the Kushans. Wimakadphises captured Albiria, Sakistan and Ara.

In 128 AD, the Kushan ruler Kanishka ascended the throne. Kanishka conquered Taxila and made Peshawar the capital instead of Pushkalavati (Char Sadda). Kanishka was the most famous and greatest ruler of the Kushan kings, and was also called Naushad. During Kanishka's reign, from 128 to 157 AD, Gandhara art reached its peak. Gandhara art included stone, bronze, and inlaid stone sculptures, vasal, bowls, and other forms of art.

The religion of the Kushans was the worship of fire, but Kanishka converted to Buddhism and became a great follower of Buddhism. He added a new sect to Buddhism, "Mahayana". Until then, Buddha was only a "Nahayana", or incarnation, but after the time of Kanishka, he became a Mahayana, or god. Until the time of Kanishka he was "Nahyana", no idol was carved of him and he was not a god but only a chosen person. But after becoming a Mahayana, Buddha was given divine status and his idols began to be worshipped, which is represented by Gandhara art.

The Zardak statue of Qalat was originally an idol of Mahshu Adara, i.e. Shiva, which was worshipped by the Kushans of Qalat. There are still temples in the mountains of Qalat in which Mashwadat, i.e. Shiva, was worshipped. On a coin of the Kushan Empire, the name of MahshuDara is engraved in the Khrushti script. Since the Kushans were worshippers of Mashvadara, i.e. the religion of Shiva, they were called Siva. The Khilji kings of Kabul Shah also adopted the religion of Shiva. It is written in Ghaznavid history that the Loyak family, who belonged to the Khilji tribe, were followers of Buddhism. The last king of the Loyak family had hidden the statue of his grandfather, which was made of moonstone, in the ground during the time of Sultan Mahmud of Ghaznavi, out of fear of Sultan Mahmud of Ghaznavi. The Kushans spoke the same language as the Saka. Professor Lieuman, who has researched their language for the first time, has called it a North Aryan language. The French researcher Monsieur Pelliot has called it an East Iranian language. Professor Levada understands it Scythian (Pashto) language. During the Kushan period, however, the local people spoke the Scythian or Scythian language (Pashto) instead of Greek. This language was written in the Aramaic alphabet. This script was in use from the third century BC until the end of the Kushan period, but some Kushan inscriptions have been found that are written in Prakrit, which was the native language of the people of the Gandhara region. We see that the Pashto speakers or their ancestors began to appear during the reign of Kanishka. After Kanishka's death in 151 BC,Vasishta,Huvishka and then Visudevia become Kushan Ruler.

Kanishka had built a temple called Shahre Shahki in Peshawar and had preserved the Buddha's bowl called Partachitya in this temple. This temple was also called Naushad Temple. When the Kushans were returning from Gandhara, they took this bowl with them to Kandahar. And then this bowl was taken to Kabul. There was a very tall Peepal tree next to this temple, the Bagram temple was also built by Kanishka. Loyak Busar, the son of Shezogurg, rebuilt this temple in 160 AD. The names written on the stones of this temple are the names of the Pashtuns. For example,

Kushan	Pashto	English
Shah	Shah	King
Sapalagdama	Shandar Sepahi	Magnificent Soldier
Chasten	Chastan	Husband
Maliz	Maliz	Lucky
Namug	Namawar	Well-known
Bagpor	Bakhpur	Name of person
Era	Era	Ash
Kund	Kanda	Ditch

Similarly, names of Kushan people, such as Feroz, Naushad, etc, are also common among Pashtuns.

The Kushans were defeated by the Sassanids and the Red Huns in 225 AD, ending their rule. The Shahpur inscriptions describe

Peshawar as the eastern border of the Iranian empire. This inscription was written between 260 and 273 AD.

The part of the Kushan Empire that came into the hands of the Sassanids included Gandhara, Dera Jat, Sindh and vast areas of Afghanistan. These areas were called Kushan cities and their king was called Kushan Shah. This continued until about 365 AD when the Huns began to attack from the north. The alliance of the Huns and the Gujars ended the rule of the Kushan Shahs. The Huns and Gujars destroyed the traces of Buddhism and the decline of Buddhism began and what survived the hands of the White Huns and Gujars was destroyed by Mahmud Ghazni and his successors in the eleventh century AD. After the Great Kushans, the rule of the Little Kushans was established and a man named Kedar became the king. After being defeated here, the Kushans settled in the Qalat Khilj region of Afghanistan.

They settled there, which is why these people came to be called Khiljis. When the Kushans were returning, they also took with them the water pot of Buddha, which was a sacred relic of Buddhism. This makes it clear that the Kushans were Buddhists.

Some historians believe that the Khilji or Ghilji Afghans are related to the White Huns, but most historians consider them to be descendants of the Kushans.

Since the White Huns had flat noses, smooth faces, small eyes and white skin, they had Mongolian features. Therefore, they cannot be Pashtuns. The White Huns did not rule the Pashtun territories themselves, but after conquering this territory, they returned and the Gujjars ruled here as their subordinates. Thus,

no role of the White Huns in the generation of the Pashtuns is known. However, the connection of the Khiljis with the Kushans is confirm. Because both the Kushans and the Khiljis were Pashtuns and their features were the same.

The Kushans are called Yuchi by Chinese historians, while the Soviet historian Verdayof writes that the tokhari (Kushans) call themselves Kochanes. In Pashto, the letter "ch" is sometimes used instead of the letter "sh". For example, for small, both the names "Kushane" and "Kochane" are used in Pashto, and "Gharsha" is also used as "Gharcha". Thus, both Kushanes and Kochanes are one name and they are both the names of the same tribe. Professor Kanu writes that Yuchi is synonymous with the Kushan.

The name Kochi or Kochane was used only for the Ghilji Afghans, but now the name Kochiyan is used for all nomads.

We see that the Khiljis and the Kushans often have common characteristics.

(1) Both have the same characteristics.

(2) Both are Pashtuns and speak the Pashto language.

(3) Both the Koshan and Khilji tribes were known by the name Kochyan.

(4) Both had the same customs and religion.

(5) The Kushans were Buddhists and the Khiljis were also Buddhists before becoming Muslims.

(6) The Khilji tribes are now settled where the Kushans settled.

(7) The Nasirs and others were Kushan tribes that are now included in the Khaljis.

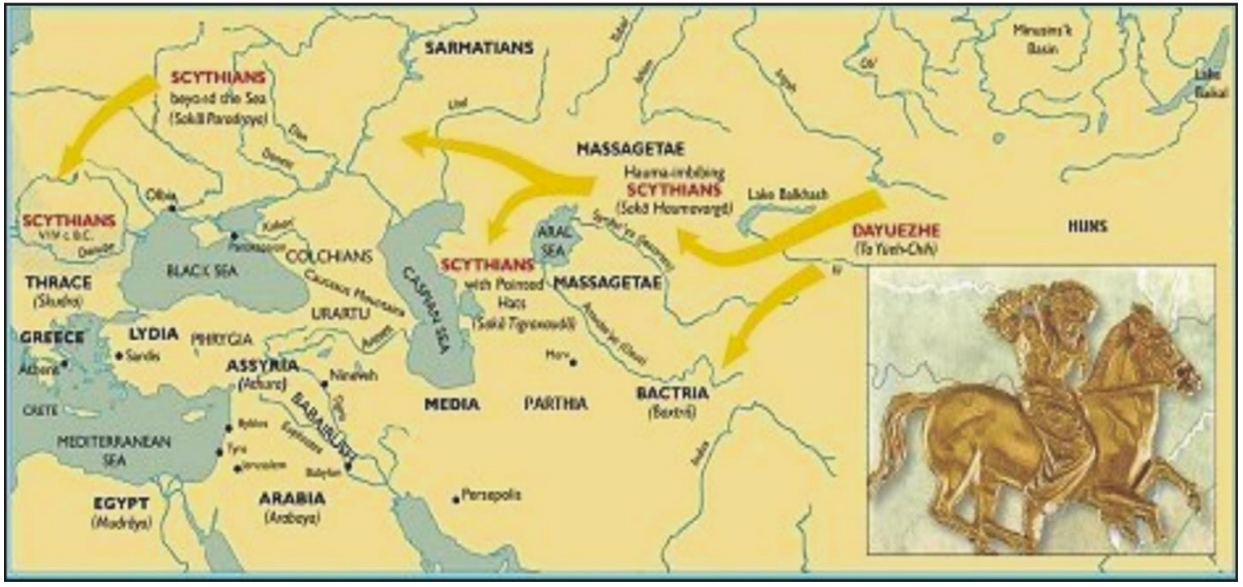
The Kushans had strong ties with the Chinese and also had friendly relations with Qesar Rome.

Among the caravans that used to travel from Ghandahara to China Turkestan, a large tribe of Kushans, "Nasir", was particularly famous. The Pashtuns called this caravan "Nasir Waqorah", meaning the caravan of the Nasirs. Now these people do not trade far and wide, but until 30 years ago, their trade caravans used to run between India and Afghanistan.

These Nasir tribes are divided into Tor, spin and Sur. Even today, the Nasir tribe, which consists of Tor, Spin and Sur branches, is inhabited in Qalat and Jhalawan and is included in the Khaljis.

Sur Nasir is present in the Shakar Darra of Afghanistan, Tor and Spin Nasir came from Afghanistan to the areas of Zhob and Pashin in the recent past. This makes it clear that the Nasir Pashtun tribes were previously called Kushan or Kuchiyan and are now called Khaljis. Thus, Khalji or Ghalji Pashtuns are those people whom historians have mentioned as Kuchiyan and Kushan, but after settling in Khalj, these people were called Khaljis and later from Khalji they became Ghaljis.

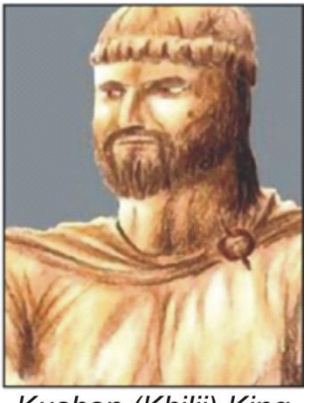
Assault of Kushan



Kushan People



Kushan King



Kushan (Khilji) King Kanishka



Khilji Man



Kushan Man

Kucha / Kuqa the Lard of Khiljis



Parthain / Pehlavi

The Parthians were a tribe of Pashtuns. They were called Parthians by the Greeks and Pahlavi by the Iranians. They lived near the Sardarya River, but were driven out of their territory by the Sakas in a war and moved 1,500 kilometers westward, where they settled south of the Caspian Sea. The area where the Parthians settled was called Parthia because of them.

Hosten says that, They used to wear robes with large pockets in them. These robes were colorful and had embroidery on them. They used to braid their hair and have beards."

Vincent Smith writes that. The Parthians were a nation of savage and fierce horsemen. Their homeland included Parthia, Khwarezm, Samarkand, and Herat. Their status was always that of herders.

Sarabo writes that Parthia was located in northeastern Iran, south of the Caspian Sea, to the north of Parthia the Caspian, Karakoram Desert, and Kopet Dag mountain range. Dasht Kavir was to the south, Margiana to the west, and Arya to the south. Kamissene and Khorene were part of Parthia. Their territories also included the Caspian Gate Rhago and Tapyrol.

At that time the center of the Parthian government had moved to the banks of the Tigris and this center was probably Hecatompylus. It was located eight miles south of Damghan. Ravens has identified the city of Hanka to Mapas near Jarjorm. William Jacques has identified the city of Hankatomapas with the ancient city of Komis. Artemis has identified the capital of

the Parthians as "Ustad", i.e. 144 miles east on the Caspian coast.

Cyrus the Great, after defeating the Medes, conquered Parthia from 539 BC to 465 BC. The Achaemenids ruled Iran from 550 BC to 330 BC and their empire stretched from the Danube River to the Indus River. Parthia was a province of their empire.

During the time of Xerxes, the Persian army included a contingent of Parthians, commanded by Artabanus. In the writings of Darius the Great, written in 520 BC, Parthians were described as part of the Achaemenids Empire.

According to Strabo, Parthia was a small country with thickly forested mountains. There was no production in it, so the Persian rulers made Parthia and Gorgon one province. In 522-521 BC,

Parthia rebelled against the Achaemenid government with the king of Media, but the governor of Parthia, Hystaspes, Father of Darius the Great, put down the rebellion. In 30 BC, the Greeks conquered Parthia. After the death of Alexander the Great in 323 BC, the Seleucid dynasty ruled Parthia, with Nicatur as its ruler. In 16 BC, Sta Sander was appointed governor of Parthia.

He ruled for 60 years. In 247 BC, when Andra Goras was the governor of Parthia under the Seleucid government, he revolted, declared independence from the Seleucid dynasty, established his own independent government, and issued his own coins.

Meanwhile, in the Tajin Valley of Dahakistan, a man named Arsas, who belonged to the Parthian tribe of the Dahaks, was elected leader of the Dahaks. Arsas was the brother Therdates, the son of Freya Petus, and the grandson of Ashk I. Arsas is called "Ashk" by the Pashtuns.

Parthia existed as the last western province of Aryana before 600 BC, but its political presence was veiled until Arsaces was elected leader of the Dahaks around 250 BC.

In the middle of the 3rd century BC, the Pashtuns rose up to free themselves from the Greek Bactrian and Seleucid dynasties. Arsas founded the Arsaces dynasty in Parthia, which lasted for about five centuries. Arsaces came to Gorgan and killed the ruler of that place, Drogurus, and occupied Gorgan.

At that time, the ruler of Parthia was Pherecles. Arrian writes that Arsas killed Pherecles, the ruler of Parthia, and raised a flag of rebellion against the Greek Seleucids of Syria.

Arsas and his brother Theridathes attacked Parthia and took away the northern region of Parthia, called Astawa. After a short time, Arsas also captured the remaining part of Parthhia.

The second king of Parthia was the brother of Arsas, who was contemporary the king of Bakhtar, Deudotus and with Deudotus he allied himself against the Seleucid government. After Deudotus, his son Artan ruled the Parthian throne from 214 BC to 198 BC. In 196 BC, Pharates ascended the throne of Parthia. He was a contemporary of "Aeotedam" and "Metrius", who were kings of Greece and Bactria. In 209 BC, under the Greek-

Bactrian king "Aeotedam", the Greeks under the command of Artiochus occupied the western part of Theragasyan,Thapora that is upper "Utrak" and the Kushan dod which were part of the Parthian empire. After Farhates in 181 BC.His brother Farhat or Farhad became king. Among the Parthian kings, Metredatis (174 BC to 126 BC) is also known as Mihrdad I was very famous. He expanded the territory of Parthia to the east and west. At that time, Bactria was ruled by Eucrasides. When the Greek Bactrian ruler Eucrasides was busy in Punjab on the borders of India, the Parthian king Tharidates attacked the eastern provinces of the Greek Bactrian kingdom and recaptured the provinces of "Tragaziana" and "Taporia" which had been separated from Parthia during the time of Eunam were again added them to Parthia.

The Sakas also put pressure on the Greek Bactrian government during this time, and Euclasites was killed, which further emboldened the Parthian king Mithridates and he occupied the territory of Merve.

At that time, Hailu Kisi became the king of the Greek-Bactrian kingdom in place of his father. But the Parthian king Methradaites advanced towards Bactria and after defeating him turned towards Darnijana and Aracosia. Hailu Kisi gathered his strength. He remained in Bactria for some time, but the Scythians invaded Bactria and drove him south of the Hindu Kush. The Parthian king, taking full advantage of the disarray of the Greek-Bactrian kingdom, occupied the upper Kabul and lower Indus regions through Aracosia and was engaged in conflicts with the Seleucids in these areas. After that, his

successors, Ferhats II and Artaban II, were also not free from these conflicts. Finally, their attention was diverted from the east to the west. At that time, the Sakas drove the Greek-Bactrian kingdom southwards, and in the north the Sakas and Kushans entered Bactria. The Arsas dynasty finally began attacking Iran and captured it after 50 years of fighting.

Since the Arsaces dynasty had established its rule over Iran with the financial and military support of the Parthian royal family, and the Arsaces had occupied Iran as Parthian rulers, the rule of the Arsaces dynasty in Iran was called the Parthian government.

Arsaces ruled Iran with the help of seven provincial rulers, including the rulers of Kuchan, Semnan , Zabul, Merve, Gorgan, and Yazd, in addition to the Dahaks. His government consisted of 18 small principalities, of which 11 were called upper and 7 were called lower principalities.

From 138 BC to 124 BC, wars broke out between the Masagiti-Saka alliance and the Parthians. In these battles, the Parthians were defeated and their kings Pharates III and Artabanus II were killed. But then the Parthians, under the command of the Parthian king Mithradates II , conquered Uzhi in 115 BC and defeat Saka in 100 BC, regaining control of the rest of Central Asia.

From 231 BC to 88 BC, the Arsacids, led by Mithradates II, established their rule over areas up to Armenia. Then, among the Roman rulers, Septimus (198 BC) and Trajan (117–115 BC)

began to attack Parthia and weakened the Parthian government.

In 208 A.D, an Iranian prince who was a governor in the Parthian government revolted, and eventually his son and grandson of Sasan, Ardsher I, succeeded in 224A.D as the last ruler of the Arsacid dynasty and defeated Artabanus 4,who had been weakened by Roman attacks and internal turmoil, and Aradsher established the Sassanid government in Iran.

When the Sassanids conquered Iran, the Parthian royal family left the Dahhaks and allied with the Sassanids. Thus, the Parthians joined the seven royal families and then became part of the Iranian government and began to rule Iran with the Sassanids.

These seven families were as follows:

(1) Ispahbudhan family of Gurgan.

(2) The Waraz family of Khorasan.

(3) The Karen family of Nahavand.

(4) The Mehran family of Ray.

(5) Spandiyadh family of Simnan.

(6) The Zik family of the Uttropatin

(7) The Suren family of Parthia in Sistan.

While the Sassanids inflicted many atrocities on the Dahaks, most of them were killed and other Dahak groups fled and settled in the northern mountains of Khorasan, Ghor and Merv.

Indo-parthian

The Indo-Parthians belonged to the Soren dynasty of Sistan. The Soren were a tribe of the Pehlawa. The Pehlawa were called the Parthians by Greece and after conquering India, they were called the Indo-Parthians.

When the Saka rulers left Sistan and started attacking India and established governments in Western India, they became so busy fighting with the Indians that they became careless about Sistan.

During this time, a man named Dinos, who belonged to the Sorin dynasty of Parthia, defeated the Sakas in Sistan and established a government in other parts of the country. Dinos established a permanent and independent kingdom in the lands of Helmand and Arghandab around 100 BC, which is remembered as the permanent kingdom of Pahlava. After Dinos, his brother Sapala Hora became king. After Sapala Hora, his son Sapala Gadama became king. The next and greatest Parthian king after him was Gandophares. Gando Phares ascended the throne in 48A,D. This was the early period of Jesus, in which a missionary named Santh Thomas was sent to preach to the East. Gando Phares, impressed by the miracles of Santh Thomas, converted to Christianity. The coins found by Mr.Kingham in Afghanistan have the name of Gando Phares with Santh Thomas engraved on them. Before that, Gando

Phares was a Mazdaist, that is, he followed the Zoroastrian religion.

An inscription has been found in the ruins of Takhtbhai. Rips says that this inscription shows that it was written in the twenty-first year of the Gandophares Empire. The Gandophares, after the death of the Saka ruler Aziz II, attacked the Saka kingdom and captured Arakozia, Sindh, Punjab and Kabul and established the Indo-Parthian kingdom, but they could not advance beyond the northern Punjab because the Saka were still very strong there. The first capital of the Indo-Parthian kingdom was Taxila. After the death of Gandophares, Sarpedones and Abdagases became the kings of the Parthian kingdom.

In 30 BC, Aspavarma's nephew Sasses became king. He ruled until the last half of the 1st century AD. He was succeeded by Pacores who ruled from 70 to 79 AD.

In 75 CE, the Indo-Parthians were defeated by a Pashtun group from the Amu Darya River, called the Kushans(Khilji). The Kushans defeated the Indo-Parthians in a fierce battle near the walls of Taxila and reduced their rule to Sistan and Arakozia, and then in the 3rd century CE, the Sassanids completely ended Indo-Parthian rule.

A Greek traveler, Apollonius, who set out on a tour of India, visited Taxila in 46 BC. At that time, the ruler of Taxila was Phraotes. The traveler writes about him that the ruler was a handsome young man of 21 years. He spoke to the Greeks of Syria in Greek. He was fond of philosophy, hunting, and spear-

throwing. This ruler is a perfect example of the Sorian nobles of the Pahlavi dynasty.

The Parthians were followers of Zoroastrianism, but one of their kings, Gando Phares, was impressed by the miracle of the disciple Santh Thomas and accepted the religion of Cristion.

The Parthians provided cavalry for the army, and the larger cavalry was called Cataphraicti and the smaller cavalry was called Sagitarie. The poems of Horace describe the Parthians advancing with bows and arrows.

The Pahlavis were also Scythians, i.e. Pashtuns, but when the Parthian government in Iran was defeated and Ardashir Sassanid established the Sassanid government in Iran, the Zahak Pashtuns left Iran, while the Parthian, i.e. Pahlavis, remained in Iran. After a long time, the Pahlavi Pashtuns forgot the Pashtun language and adopted the Persian language. The Pahlavi Pashtuns still live in Iran, but they had forgotten the Pashtun language and Pashtun dialects.

Now the English researchers have done a great deal of work on the languages of these Scythian (Pashtun) tribes. These researchers have found out the alphabet of the Scythian languages and have also tried to find out the sounds of these letters, which sound a symbol makes. In this way, they have translated the materials of the Scythian languages they have found and written many books. The big name among these researchers is DN Makenze. Mackenzie was born in London in 1926. He was recruited as a soldier in the British Army. He served on the British government's North-West Frontier, where

he learned the Pashto language. He obtained a bachelor's degree in Persian and a master's degree in Iranian Persian. In 1955, he was appointed a lecturer in Kurdish. From 1996 to 1975, he worked as a reader and then as Chairman of Oriental histology at the University of Göttingen in Germany. He retired in 1994 and returned to the UK and was elected a Fellow of the British Academy. In 1971, he wrote a Pahlavi Dictionary. He has made immense contributions to Pashto, Pahlavi and the Persian language. After much hard work, Mackenzie compiled a dictionary of the Pahlavi language. He writes that the old method of translation is no longer useful and he completed the task of compiling the Pahlavi dictionary from the meager materials available to him.

This dictionary is for understanding the letters of the Pahlavi language and finding synonyms. This dictionary informs people unfamiliar with the Pahlavi language about approximately 4000 commonly used words. This Pahlavi script has been derived from the Aramaic script of the Sasanian period.

Mackenzie has worked hard on the Pahlavi dictionary he has compiled. Most of the Pahlavi words that Mackenzie has used in this dictionary are still spoken in Pashto.

A list of some of these words is given below.

Pehlavi language	Pashto	English
Bar	Bar	Above
Be	Be	Without

bebar	Bebar	Fruitless
Bebud	Bebud	Deficiency
Agustan	Aghustal	Wear
Agangar	Engar	Black Smith
Angaben	Gaben	Honey
Arzan	Arzan	Unworthy
Asan	Asan	Easy
Asp	Ass	Horse
Astaz	Astazay	Massenger
Aweran	Wran	Ruined
Akhtar	Akhtar	Astrologer
Axwar	Akhwar	Astable
Azar	Azar	Torment
Azdaha	Ajdaha	Dragon
Balish	Balikh	Pillow
Bang	Bang	Henbane
Bar	Bar	Produce
Begar	Begar	Force labor
Buz	Beza	Goat

Chabuk	Chabak	Excellent
Chadar	Sadar	Sheet
Charg	Charg	Hen
Chashtan	Chashtan	Husband
Chob	Chob	Wood
Dehiqan	Dehiqan	Farmer
Dana	Dana	Seed
Durmal	Durmal	Medicine
Der	Der	Many
Dew	Dew	Demon
Dewar	Dewal	Wall
Didan	Didan	Seen
Drang	Drang	Period
Daryab	Daryab	Sea
Daro	Darogh	Lie
Darozan	Daroghjan	Liar
Drugar	Drozgar	Carpenter
Ew	Ew	One
Ewaz	Ewazay	Only

Fargan	Fargana	Family
Farsang	Farsang	Wieght
Farx	Frakha	Wide
Gam	Gam	Step
Gar	Ghar	Mountain
Garan	Gran	Difficult
Garam	Garam	Hot
Gwa	Ghwa	Cow
Gela	Gela	Complaint
Gaya	Gaya	Grass
Gran	Gran	Expensive
Guz	Ghuz	Walnut
Griwban	Griwan	Neck guard
Garftar	Graftar	Captive
Gul	Gul	Flower
Gund	Gund	Group
Gung	Gung	Dumb
Hum	Hum	Also
Hamoxta	Amokhta	Habitual

Hawar	Hawar	Level
Hunarmand	Hunarmand	Skilled
Wixtan	Wistal	Draw
Handexna	Andekhna	Consider
Huda	Khuda	God
Jadu	Jadu	Magic
Jegar	Zegar	Liver
Jam	Jam	Vessel
Jama	Jama	Cloths
Kahotara	Kuntara	Pigeon
Kam	Kam	Few
Kar	Kar	Work
Ku	Khu	But
Kena	Kena	Hate
Karwan	Karwan	Traveller
Kardar	Kardar	Worker
Kanr	Kunr	Deaf
Kas	Kas	Person
kem	Kom	Which

Kech	Kach	Small
Qulang	Qalang	Crane
Kumi	Kolmae	Intestine
Larzidan	Larzidan	Shiver
Ma	Ma	Not
Manishta	Meshta	Settle
Mahe	Mahe	Fish
Mazda	Manda	Weak
Mar	Mar	Snake
Marz	Maraz	Perceptive
Marg	Marg	Death
Mayana	Mayana	Middle
Mazg	Mazgha	Brain
Melma	Melma	Guest
Mera	Mera	Husband
Mewa	Mewa	Fruit
Mex	Mekh	Nail
Miza	Maza	Tast
Maz	Maz	Hire

Mur	Mar	Dead
Mast	Mast	Overjoyed
Masta	Masta	Curd
Murdar	Murdar	Corrion
Murgh	Marghay	Bird
Nang	Nang	Moderty
Nar	Nar	Male
Nawe	Nawe	New
Nazda	Nezde	Near
Nazuk	Nazuk	Delicate
Ne	Na	No
Nek	Nek	Good
Nem	Nem	Half
Nesht	Neshta	Is Not
Neya	Neya	Grand Mother
Nan	Nan	Today
Roja	Roja	Fasting
Zyan	Zyan	Loss
Pades	Pades	Autumn

Parhes	Parhes	Care
Pak	Pak	Clean
pumba	Pumba	Cotton
Panah	Panah	Refuge
Pand	Pand	Advice
Para	Para	Portion
Paroon	Paroon	Yesterday
Pas	Pas	Then
Pashmena	Pakhemana	Penitent
Pay	Pkha	Foot
Paydal	Paydal	On foot
Paywand	Paywand	Connection
Plar	PLar	Father
Post	Postaky	Skin
Paxtan	Pakhawal	Cook
Poy	Poya	Run
Poz	Poza	Nuzzle
Burnay	Burnary	Adult
Pura	Pura	Full

Pursidan	Pursan	Question
Pusht	Pushta	Support
Rag	Rag	Vein
Rang	Rang	Colour
Ranjor	Ranzor	Distressed
Rasedan	Rasedal	Arrive
Rawan	Rawan	Going
Rixten	Rekhtan	True
Rod	Rod	River
Rogn	Roghan	Butter
Roz	Wraz	Day
Roz Shaban	Shpa ao wraz	Day and Night
Rudan	Rudal	Pluck
Rashtia	Reshtia	Truth
Sal	Sal	Hundred
Sangen	Sangen	Strong
Sam	Sam	Terror
Salar	Salar	Leader
Sar	Sar	Head

Saz	Saz	Making
Sen	Sena	Chest
Spen	Spen	White
Srod	Sarod	Song
Star	Star	Big
Steza	Steza	Quarrel
Stun	Stun	Piller
Sundmand	Sudmand	Useful
Suray	Suray	Hole
Sust	Sast	Lazy
Sur	Sur	Red
Shah	Khah	Yes
Shakar	Shakara	Sugar
San	Sarn	Hemp
Tab	Taba	Fever
Tawang	Tawang	Box
Tag	Tag	Runing
Tan	Tan	Body
Tang	Tang	Narrow

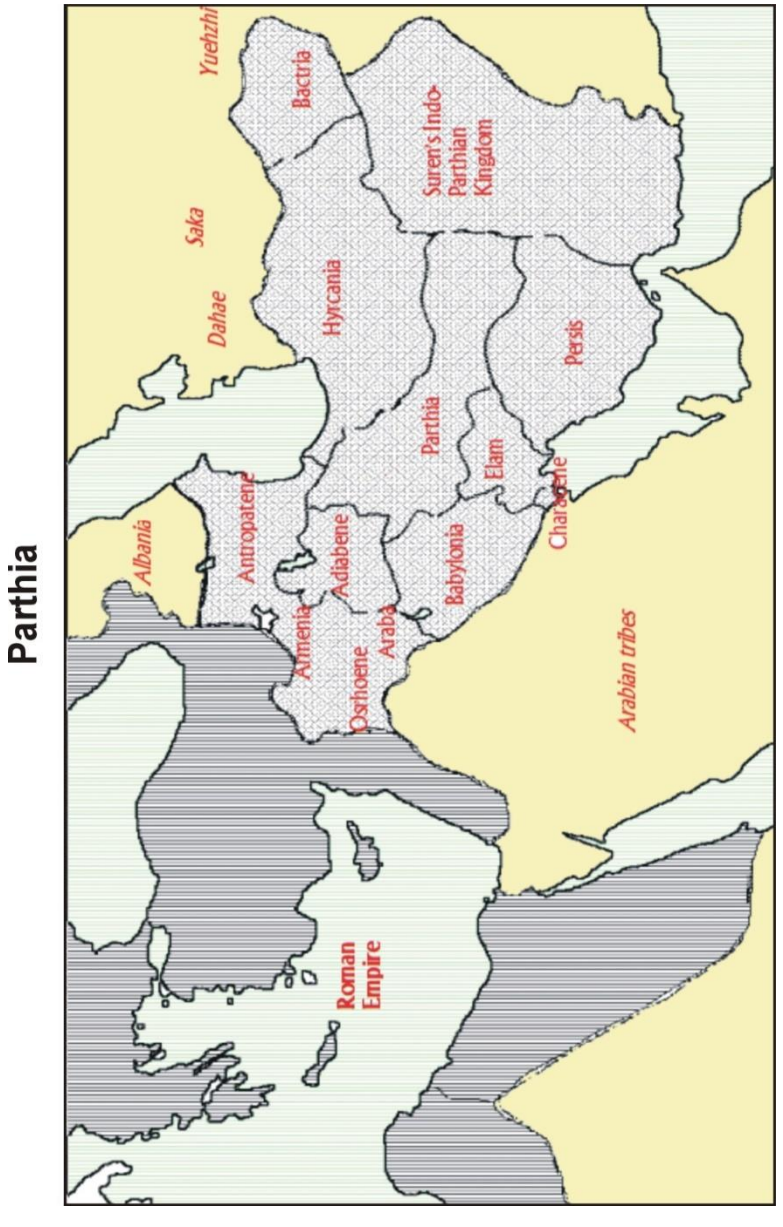
Tanur	Tanur	Oven
Tar	Tar	Moist
Tawan	Tawan	Compensation
Toxtan	Takhtedal	Runing
Tohma	Tukhm	Seed
Tom	Tur tam	Darkness
Trew	Trew	Sour
Tazi	Tazi	Swift
Tund	Tund	Sharp
Uzidan	Uzidal	Go out
Bad	Bad	Air
Badag	Badag	Wicked
Badam	Badam	Almond
Badbaxt	Badbakht	Unfortunate
Badrang	Badrang	Cucumber
Baha	Baha	Value
Blidan	Blidal	Presper
Wana	Wana	Tree
Waridal	Waridal	Rain

Bas	Bas	Enough
Basyar	Besyar	Many
Bazar	Bazar	Market
Goneh	Gonah	Sin
Wishan	Wishtal	Shoot
Bixl	Bakhal	Forgive
Gizand	Gizand	Harm
Xak	Khawra	Dust
Xandidan	Khandidal	Laughing
Xar	Khar	Donkey
Ayag	Agay	Egg
Xaz	Khaza	Marten
Xog	Khog	Sweet
Xorma	Khorma	Date
Xug	Kog	Rhino
Xum	Khum	Pitcher
Xwob	Khob	Sleep
Xwada	Khuda	Lord
Nwar	Nwar	Sun

Zedag	Zegedal	Born
Jam	Jamy	Winter
Zimag	Zmaka	Earth
Zargar	Zargar	Goldsmith
Zandik	Zandiq	Manichaean
Zangun	Zangun	Knee
Zardalug	Zardalo	Apricot
Zorman	Zorr	Old
Zandan	Zandan	Prison
Zor	Zor	Power
Zuwan	Zwan	Young

These words prove that the Pahlavis were Pashtuns and their language was Pashto. English researchers have done a lot of work on the Pahlavi language and have found out the alphabet of the Pahlavi language. Now it is not difficult to read the Pahlavi language through these alphabets. Now Pashtun historians should benefit from their work and convey their research to other Pashtoons. The language in which the religious book of the Zoroastrians, Avesta, is written, historians believe that it is Old Persian. But I think that Avesta is written in the Pahlavi language and most of the words of the Pahlavi language are still prevalent in Pashto. This proves that Pahlavi was the language of the Pashtoons and Avesta is written in Pashto. But more research is needed on this and the entire

Avesta should be translated into Pashto. I request the young Pashto researchers to pay attention to this and play their effective research role.


Parthia
Yuehzhi
Bactria
Saka
Suren's Indo-Parthian Kingdom
Dahae
Hyrcania
Persis
Parthia
Elam
Antropatene
Albania
Adiabene
Babylonia
Armenia
Arabia
Osrhoene
Arabian tribes
Roman Empire

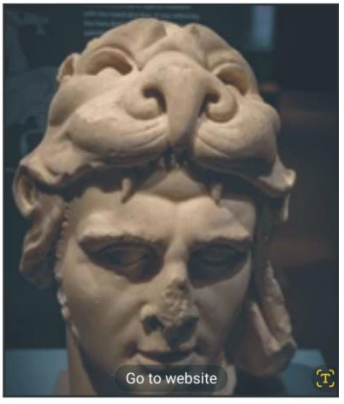
Indo Parthians



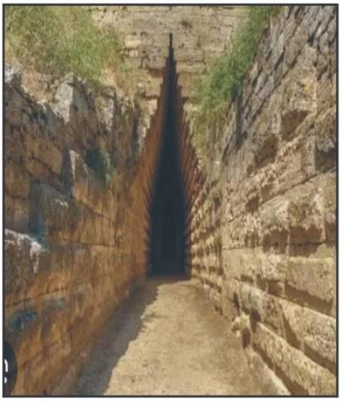
Parthian Kings



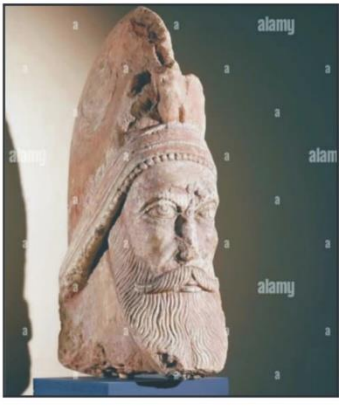
Arsas



Methradates



Grave Yard of Methradad



Parthian King



Saka and Pehlavas

White Huns / Hephthalite

The Hephthalites were a Tibetan and Turkic people who were subject to the Auars. The Arabs remember them as Hital or Hitolia. They established their rule in the 4th century AD, their empire was centered in Mongolia, and their rulers were called Khakhan or Khan. The Hephthalites entered Bactria between 358A.D and 425A.D and formed an empire - in 425 the Huns completed their conquest of Bactria. Procopius writes that their skin was white and their noses smooth. They were different from the original Huns in language.

The Hephthalites defeated the Yuzhi in Bactria and pushed the Kedar Yuzhi south. In 497A.D, the Hephthalites captured Sogdiana and then crossed the Sar Daria and began attacking Iran. At first, they were stopped by Bahram-i-Gur, the then king of Iran, but in the battles of 483-485A.D, the Hephthalites defeated the Sassanids at Herat and killed the Sassanid king, Feroz. The Huns controlled Central Asia from the mid-5th to the 6th centuries. At the end of the 5th century, the Hephthalites captured Gandhara, which they captured in 455A.D. At that time, the Kedari or Kushan Shah ruled in the Kabul Valley and Gandhara. The Kedari were called Kushan Shah and they ruled for about a hundred years. When the Hephthalites defeated the Kedari, they went to the mountains of Chitral and Gilgit and settled there. Here their capital was Badian, which is present-day Kunduz.

When Hepthalites entered Gandbara, he was accompanied by a group of other tribes called Gujars.

The Gujars were associated with the Huns as officials and servants. Roshan Khan writes that the Gujars came to India in the fifth century AD. Their original homeland was in the Iranian Empire in the western mountains of the Indus River.

The Huns invasions of India began after 455 CE, when the Gupta Empire had weakened. At that time, the king of the Gupta dynasty in India was named Skanda Gupta.

In Gandhara, the Hephthalites appointed a viceroy called Tajin. This Tajin was subordinate to the great ruler of the Hephthalites in Bactria. The name of this viceroy was Turaman, who belonged to the Gujar tribe. Turaman advanced into the Gupta Empire and in a short time conquered northern and central India. Turaman made Sakala (Sialkot) the capital of his newly occupied empire.

A branch of the Pratihar tribe of the Gujjars, led by Nag Bhat II, migrated south and established their rule in Ajine. The oldest settlement of the Pratihars was at Jodhpur in the centre of Rajputana. Before conquering the northern regions, the Prathihar dynasty of Qunuj also held Avanti. When the Gujjars conquered the Indian territories, they divided their southern possessions into three parts. One part was named Maharath (Maharashtra), the other Gujar Rath (Gujarat) and the third Swarth. An inscription has been discovered in Khewra (Punjab). On it are the words, "Maharaja to Ramana Jav Vila (Javvla)".

In 503 CE, after the death of Toraman, his son Mehrgul became the ruler. Mehrgul was a very cruel man. When Mehrgul

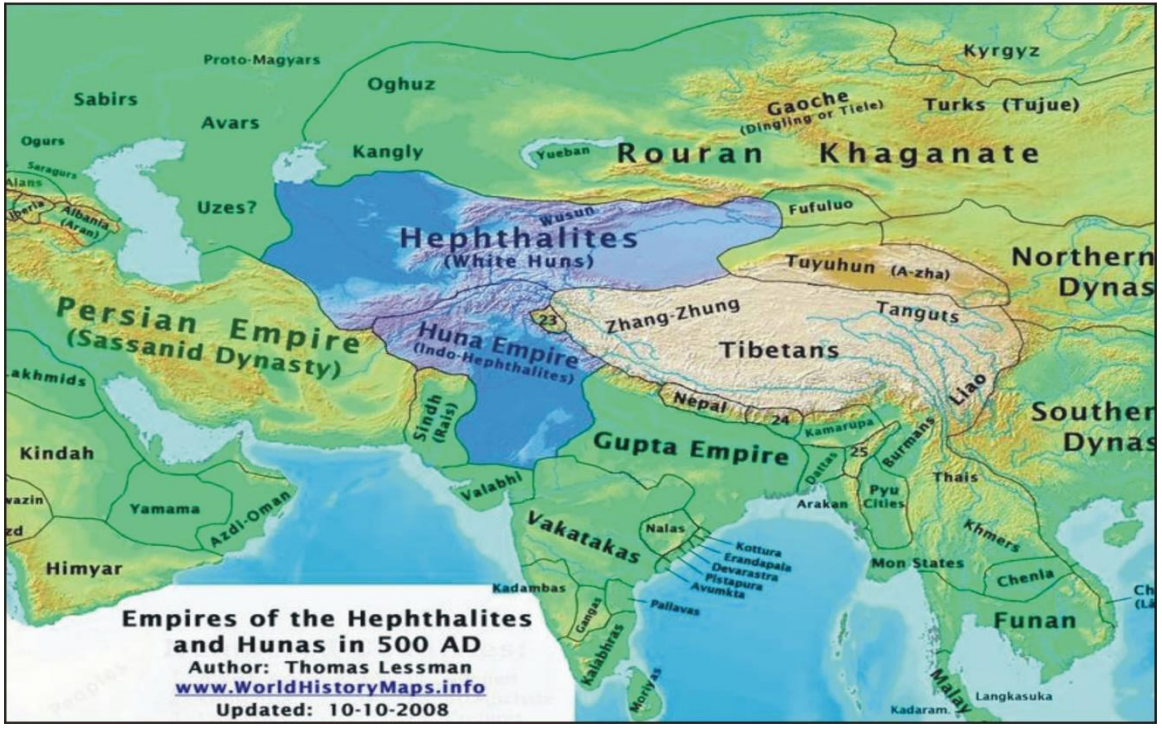
defeated the twenty-fourth and last Buddhist king, Sitsi, he killed the king and 5,000 monks, among other people.

Finally, fed up with Mehrgul's atrocities, the Indian kings rose up against Mehrgul under the leadership of "Rama Sudharman". The Indian kings defeated Mehrgul. Mehrgul took refuge in Kashmir and died in 542A.D.

When the Sassanid king Khesro I (531-79A.D) was in power in Iran, the Turks formed a united front with the Sassanids and attacked the Hephthalite kingdom. After a decisive battle at Saad in 568A.D, the Hephthalites were defeated and the Turks began to rule this area under the name of Kabul Shah. In India, the last king of the Huns, Yodhishthra, was defeated by the king of India, Yasedharman, in 670A.D, ending the Hephthalite rule in India. After the end of the Hephthalite rule, the Gujjars did not return, but settled in India and established large settlements in Rajputana and Punjab.

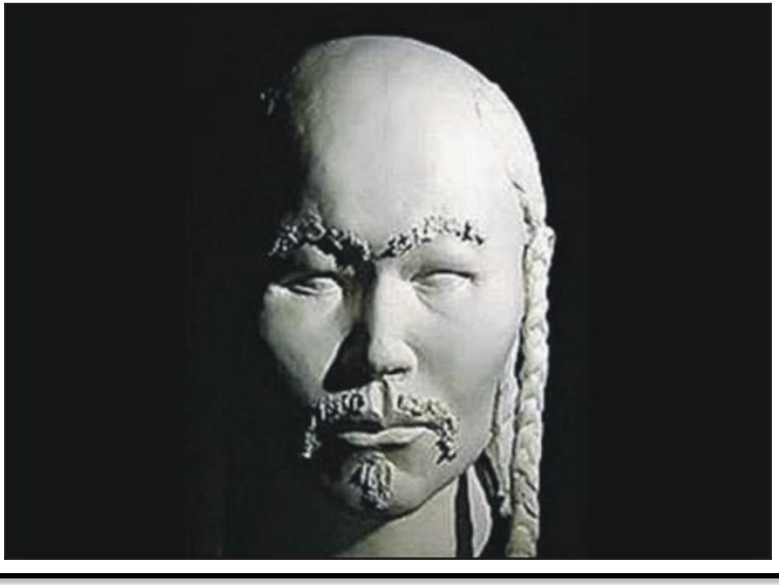
Shortly after the fall of the Hephthalites, the Sassanid Empire was overthrown by the Arabs, and the Hindu Shahi dynasty established government from Gandhara to Kabul, which remained in power for four centuries.

Haphtilite Country



White Huns





Sogdiana


Sogdians Non Saka peoples
Dahae Saka Tribes
Pazyryk Scythic burials
Volga River
Irtysh River
Ural River
Dnepr River
Bug River
SCYTHIANS
Chertomlyk
Dnestr River
Tanais
SARMATIANS
CARPATHIAN MOUNTAINS
Olbia
Solocha
Elizavetinskaya
Tyras
Kul-Oba
Ulski
Kelermes
Maikop
Danube River
Kostromskaya
Black Sea
Caspian Sea
CAUCASUS MOUNTAINS
Massagetae
Aral Sea
Jaxartes River
Sacaraucae
Dahae
Oxus River
Sogdians
Parni
Khotan
Nineveh
Ashur
Sakae
Nisa
Medes
Bactrians
Tigris River
Ecbatana
Mediterranean Sea
Euphrates River
Ctesiphon
Taxila
Sakala
Tuekta
Basadar
ALTAI MOUNTAINS

Gujjars

Gujjars are a large nation among the nations of the world. They are mostly settled in Pakistan, Afghanistan and India. Before the arrival of the Aryans, the Kols and Dravidians lived in India, while the Gujjars lived in Iran. The Kols and Dravidians were short and dark-skinned people, while the Gujjars were also dark but tall and had clear features.

The major tribes of Gujjars include Awan, Bajwal, Bajjar, Bajral, Bhalot, Barwal, Bemna, Bhatti, Bhumla, Chauhan,Chachi, Dedhar, Dhodi, Gaursi, Jarah, Kathana, Katarian, Klas, Poswar and Thakarya.

The Gujjars had their own language, Brahmi, but today the Gujjars living in Punjab speak Punjabi and the Gujjars living in Pakhtoonakhwa speak Pashto. The Gujjars used to worship the sun, but today the Gujjars of Pakistan are Muslims and the Gujjars of India adhere to the Hindu and Sikh religions.

About two and a half thousand years ago, the Aryans came out of Central Asia and started attacking Iran and India. After conquering Iran, the Aryans settled in Iran and the Gujars, who were the local inhabitants, did not leave Iran after being defeated but settled in the eastern region of Iran, which was called Zabulistan.

Historians write about the invasion of the Aryans and the settlement of the Gujjars in eastern Iran that the Vedic Vayupurana describes a battle waged among the ancient

Aryans. It was as a result of this war that Anavs part of the Chandravanshi clan and Gujar of Suryabanshi had to immigrate to wester Aryabarat area of modern Iran.

The Aryans who settled in Persia named their initial settlement Aryana, which later became Iran. Most researchers believe that these people first went to Turkestan and then from there to Iran and the Hind. Some say that they stopped for some time in Aryana Deju (Afghanistan) and then went to Iran and India. The Aryans called the original inhabitants of Iran, the Gujjars, Mazan Setan or Mazandan. After the arrival of the Aryans, these people hid in the mountains and forests. These people were also known as giants and magicians.

Pashtuns still refer to Gujjars as "Dew" in their folk tales. For example, Toraman, a famous Gujjar ruler, is mentioned by Pashtuns in folk tales as Toraban Dew.

A group of Aryans moved eastwards and reached the north-western border of India and settled north and south of the Hindu Kush. The Aryans who settled in India were called the Hindu Aryans. The Hindu Aryans were mainly divided into groups called the Bharata, Yado and the Paktians etc.

When Alexander the Great invaded and occupied Iran and established a Greek government there, Gujjars were living in Zabulistan even during the Greek rule.

After the Greeks, the Arsas family of the Dahak Pashtuns in Iran and the Parthian Pashtuns together founded the Parthian government in Iran. Even during the Parthian government, the

Gujjars did not leave their territory but were living in the mountains under their rule.

Ardashir Sassanid defeated the Pashtuns and established the Sassanid government in Iran. Even during the Sassanid government, the Gujars continued to live in Zabulistan.

During this time, people from Central Asia, called the White Huns or the Hephthalite, attacked Iran. In this battle, the Iranian king Bahram Gur defeated the Huns and forced them to retreat, but later the Huns attacked Iran once again. They defeated the Sassanids and killed their king Firuz, and the White Huns' rule was established in Iran. When the Huns captured Iran, the Gujars supported them and allied with them, and five hundred Gujars joined the Hun army. After Iran, the Huns began attacking India. The Gujars and the White Huns were fighting together in battles with the Indians. After capturing Kapisa and Gandhara, the Huns advanced to Sialkot. At that time, "Gulas" was the leader of the White Huns, while Gandhara was ruled by the Kushans, i.e. the Khalji Pashtuns. The Huns occupied some areas of Iran and India and established their governments there, but they did not appoint any Hun person as the ruler here, but appointed the Gujars from Zabul Iran, who were allies of the Huns, as rulers. The capital of the Huns was Bactria (Bukhara). Their king himself was in Bactria and controlled all the areas from there. In Iran and India, the Huns appointed the Gujars from Zabulistan, who were allies of the Huns, as rulers. In Zabul, the Huns appointed Alchon Khinjila, a person belonging to the Gujar family, as the ruler. Khinjila is written as "Shingal" in the Shahnama. After Khinjila, Akshunwar, after Akshunwar,

Lakhana, and after Lakhana, Mepame were appointed as Gujar rulers. Alkhan was the ruler of Ben Jila (Hingal).

Ruler of the Alchon Huns Khinjila I(Shankal)


Khingila I
Ruler of the Alchon Huns
Portrait of king Khingila c. 440 – 490 CE on one of his silver drachms. Bactrian script legend:

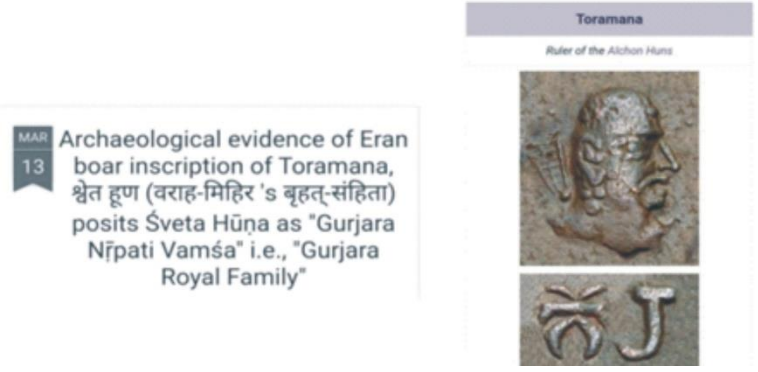
Another Gujjar chieftain named Toramana was appointed as the ruler of Kaspiyya and Gandhara. Iranian historians have called him Maharajadidaja (The great King of Kings). And had written that in year one of the reign of the King of Kings sri-Toramana, who rules the word with splendor and radinance Eran boar inscription of toramana

It is written on the gold coins of the time of Turamana that Avanipati Torama (no) Vijitya Vasudham divam jayati. (The lord of the earth, Toramana, having conquered the Earth, wins Heaven)

The Huns king was in Bactria, while in Iran and India he had subordinate Gujar rulers, these Gujar rulers were called satrabs. These satrabs were not independent kings but ruled under the rule of the kings of Bactria.

Toramana was a capable and far-sighted ruler. He brought the entire region of "Malwa" under his rule.

So, after Toramana, his son Mihirakula (Meher Gul) became the ruler. Mihirakula attacked the Gupta capital Pataliputra and reduced it to ruins.


MAR
13
Archaeological evidence of Eran boar inscription of Toramana, श्वेत हूण (वराह-मिहिर 's बृहत्-संहिता) posits Śveta Hūṇa as "Gurjara Nṛpati Vaṃśa" i.e., "Gurjara Royal Family"
Toramana
Ruler of the Alchon Huns

Gujar Ruler Toramana

An inscription about Mehr Gul states that There was a king called Mo-hi-lo-kiu-lo (Mihirakula). Who established his authority in this town Sagala (Sialkot) and ruled over India. He was a quick Talent, and naturally brave. He subdued all the neihbouring provinces without exception. Xuanzang "The record of the western regions" 7th century BC.

But this Mehr Gul was not a wise ruler and was very cruel. The historian writes about him:

That Mihrakula, a man of violent acts and resembling Kala (Death) ruled in the land which was overun by hordes of Mlecchas... the people knew his approach by notcing the vultures crows, and other birds which vere flying ahead to feed on those who were being slain within his armys (reach). "The Rajatarangini".

The decline of the Gujjar rule began when the alliance of the Sassanids and Kushans took over from 557A.D. In 565 AD, after defeating the Huns, the Turkic Shahi government was established in Kabul, and the rule of the Gujjars was limited to Gandhara and Kotal.

When the Chinese tourist came here, the people here complained a lot to him about the oppression and cruelty of Mehr Gul. When the people got fed up with Mehr Gul's oppression, the Rajput kings of India united against Mehr Gul and declared war against the Gujjars under the leadership of the Rajput leader Rama Sudhars.

A fierce battle was fought between the Gujjars and the Rajput kings at the place of Sondani. In this battle, Mehr Gul was defeated.

Historians write about this battle:

The Battle of Sondani was a large militry encounter fought in 528CE, betwen the Alchon Hun emperor Mihrakula and a confederation of India rulers led by King Yashodharman of Malwa, finally mihrakula was defeated. The Sondani inscription in Sondani near Mandsaur, records the submission by force of

the Huns, and clanes that yasodharman had rescued the earth from rude and cruel kings.

The last Gujjar ruler Mahar Gul



Mihirakula on one of his coins.

After being defeated, Mehr Gul took refuge in Kashmir and died in 542 AD. But the Gujjars did not leave India even after being defeated, but continued to reside in their territories and lived under the Rajput kings, whom they called Hindu Shahis.

The Gujjar rulers of India are called Huna by historians. But in reality they were Gujjars themselves, but since they ruled under the Huns, their rule was called Huns or Huna government. However, the Huns and the Gujars were completely different

tribes. The Huns were Mongols from Central Asia, they were people with fair skin, small eyes, flat noses and smooth faces. While the Gujars were people with dark skin, tall stature, thick eyes, and clear features. The Gujars were natives of Iran.

Roshan Khan, quoting the impressions of Abu Muzaffar, author of Tarikh-e-Jarat and Dr. Bhagwan Lal, writes about the Gujjar nation that in the fifth century AD, the Gujjar nation, who lived in the mountains of Iran, invaded Punjab from there and established their governments by occupying Rajputana, Marwar, Malwa, Gujarat, Poona and Deccan. In addition, they also established their governments in the southwestern regions of Bhilma, Ajin Vallabhipur and Kalyan.

The area where the Gujjars lived was called Zabul or Jawal. Zabul was a large province of Iran at that time, so the people of Zabul were called Zaool or Zabul. So Toramana, who was the viceroy or Tajin of the White Huns in Gandhara. An inscription from that time was found near Khewra. On it, the name of Toramana is written like this.

"Maharaja Toramana Sa Jadwola"
Historians write about this name Jadwola:
The etymology of the name Zabul has been marred with speculation. The German historian "Marquart" proposed the word, including its uncommon medieval warrient Jawulistan.
This name contains the word Jadwola, which means "old Zabul". This inscription shows that the Gujars used to write the name of their native region, Zawal or Zabul, along with their name. This supports the view of historians that the Gujars were originally from the mountainous region of Zabul province in Iran and came to India from there with the White Huns.

Then a Gujjar leader "Nag Bhat II" who was a native of Jodhpur in the middle of Rajputana, went south and established his rule in Ujjain. Then towards the north, the Qannauj Pratihara family occupied the "Avanti" region. Initially, Malwa was the center of the Gujjars and their famous kings were "Pani Nadu" and "Behruj". Apart from them, "Dod" and "Jaybat" were their famous kings.

There are 62 castes of Gujjars living in India. Out of these, 4 castes are very famous, namely Chalkoya, Parma, Chauhan and Partihara. The areas of India that the Gujjars occupied were divided into three parts. The largest of them was Maharat, the second was Gujarat and the third was Surat. These are now called Maharashtra, Gujarat and Katiwara. Arab historians have mentioned the Gujjars by the name of Jazar.

When the Indian territories were taken over by the Rajput kings, the Kushan kings were ruling Kabul. But the last ruler of the Kushan Shahs, whose name was Lagotoramana, was unable to rule. Lagotoramana's government was taken over by his minister Kallar, who was a Rajput Brahmin, and Kabul was also ruled by Rajput Brahmins. This government was known as Hindu Shahi. The first king of Hindu Shahi was Kallar, the second Samandar, the third Almaku, then Bahimaraj, then Asad Pal, after him Jaypal, then Ananda Pal and then Tharvichan Pal became the kings who were killed in 412 AH. After him, Bahima Pal became the king, who was the last Rajput king of Hindu Shahi. The Rajput kings occupied the whole of eastern India, but the Gujjars did not migrate from these areas, but lived under the Rajput kings. The Rajput kings fought many battles with the

Gujjars, but when the Rajputs occupied their areas, they did not expel the Gujjars from these areas and behaved very well with them.

The Rajputs made the Gujjars idols (purified) on Mount Abu, the "Agni Deity". They converted them to their religion and made them their subordinates. It was the habit of the Aryans and Pashtuns that when they were defeated in an area, they would leave that area and migrate from there and settle in another area. But when the Gujjars occupied an area, they would settle in that area permanently and would not leave that area even after defeat.

When Jai Pal was the king of India, the Pashtuns started attacking India and in five months 17 battles were fought between the Rajputs and the Pashtuns. Finally, Jai Pal, tired of the battles, after consulting the "Bhalia" tribe, left the provinces of Laghman and Multan to the Pashtuns and appointed a Pashtun leader, Hamid Lodhi, as the ruler of these areas. Then the Turkish commander Alaptagin snatched the government from the Samian Pashtuns and made Ghazni the capital of the caliphate. After Alaptagin, his son-in-law Sabuktagin ascended the throne. After Sabuktagin, Sultan Mahmud of Ghazni became the king.

Sultan Mahmud started attacking the Pashtuns and Rajputs. Sultan Mahmud made seventeen attacks on India, but did not establish a government there. Sultan Mahmud used to return to Ghazni after plundering India. India, which was a prosperous and developed country at that time, after the attacks of

Muslims, the condition of the people of India worsened and their country collapsed.

When Sultan Mahmud's troops attacked Swat, the ruler of Swat at that time was "Raja Gera" and Hodigram was his capital. Raja Gera fought very hard but was defeated. Sultan Mahmud's troops did not occupy Swat like India, but returned after plundering. Thus, Sultan Mahmud ended the rule of Rajput kings in India after many battles with the Rajput kings.

When Shahabuddin Ghori became king, he again started attacking India and captured the present Khyber Pakhtunkhwa in 757 AH. When the Pashtuns captured Pakhtunkhwa, they celebrated with great joy and prayed to Allah Almighty that Allah Almighty would once again return them to their homeland. This makes it clear that the Pashtuns had settled in this area before but later the White Huns expelled them from these areas and they went to Afghanistan.

When Shahabuddin Ghori conquered these areas, he ordered one of his ministers, Muazuddin, to bring Pashtuns from Afghanistan and settle them here. Muazuddin brought 20,000 Pashtuns from Sistan, including the Gabri, Miami, Mitravi, and Dodal tribes, and settled them in these areas. These tribes also included their farmers. When these people settled in Swat, the entire people became known as the Swati tribe.

When Shahabuddin Ghori settled the Pashtuns in these areas, most of the Hindus left for India. Among the Hindus who left for India, 45 tribes were Rajputs and 85 tribes were other Hindus.

But the Gujjars did not leave this area and lived under the rule of the Swati Pashtuns.

A large number of Gujjars still live in Swat, including the Kathans, the Poswar, the Gidar, Bajar, Jangar and the Qambars, among other nomadic tribes. The Kathan Gujjars, who live in Upper Swat, are in large numbers.

The English officer "Wiss" writes in his book Hazara in 1872A.D that the Gujjars have been living in Hazara since ancient times. These people were living here even during the Mughal invasions.

The largest family among them is the Daulata Gujjar. Among them, the Kathan Gujjars live near Kot Najibullah and the Jagal Gujjars live near Haripur. Apart from Pakhtunkhwa, a large number of Gujjars also live in Punjab. They are very wealthy and landowners and most of the Chaudhry are Gujjars in Punjab.

At the time of Alexander's invasion, Swat was ruled by Rajput kings. When the Greeks invaded Swat, the Bhatti and Sihat tribes of the Rajputs fought very hard with the Greeks and fought many battles with them, but in the end the Rajput kings were defeated. After the defeat, the Bhatti and Sihat Rajputs left Swat and went to Punjab. The Guri Rajput were living in Bajaur, when Sikandar attacked Bajaur, but they have escaped towords mountains and come back only after the departure of Greek army. Guri Rajput are still residing in Bajaur.

In 729 AD, when the Pashtun king Shah Hussain Ghori defeated the Bhatti king "Zatoon", the Rajputs, including the Badiya, Judi,

Jutia and Buta tribes, left this area and settled on the other side of the Sutlej River.

Swati Pashtuns occupied Swat from 1175A.D to 1519A.D, but when the Pashtuns of Yusafzai tribe were expelled from Kabul by the King of Kabul, Ulugh Beg, they settled in the Duaba region of Hashnagar. But later, Yusafzai had differences with the Dalla Zak and Swati Pashtuns and fighting broke out between them. The Dalla Zak and Swati Pashtuns had to leave this area after their defeat and settled in Hazara across the Indus River.

In 1519 AD, when Yousafzai captured the area up to the village of Abuha in Swat, they expelled the Swatis from here but allowed the Gujjars and other professional people to stay here. The Swatis later demanded from Yusufzai that their subordinates, including the Gujjars and other professional people, be expelled from the occupied areas and allowed to go with the Swatis. On this, the chiefs of Yusufzai divided into two groups. One group believed that these people should also be expelled from Swat because they are disloyal people, they have betrayed the Hindu Raja and the Swatis. If they get a chance, they can betray us too and harm us. Now we are strong, so these people are ready to obey our orders. But whenever we become weak, these people will not treat us well. But the other group believed that if we expel these people from Swat, one thing is that we will be busy in fights all the time. and secondly, since we do not have professionals among us, who will make clothes, shoes, utensils and other necessities of life for us?

Therefore, it was decided that they should be allowed to settle here and not be evicted.

When the Yusafzai refused to remove the professional people from Swat, the Swatites complained to Emperor Babur, who was then the king of Kabul, about the Yusafzais. Emperor Babur ordered Yusafzai to come to Kabul. As per the order, Yusafzai delegation left for Kabul in May 1519A.D. Emperor Babur writes in his book Babar Nama that on Monday, the 23rd of the month, Malik Shah Mansur, along with six or seven other Yusafzai leaders, came to my service.

The main points of the agreement reached between Yousafzai and King Babar are as follows.

(1) Yousafzai will not advance further than the village of Abuha.

(2): All Gujjars and professional people from Swat will be removed from the occupied areas and handed over to the Swatis.

(3) The landowners of Swat will pay 12 maund the grain tribute to the Mughals.

But the Mughal emperor Babur died soon after and his son Humayun became the emperor. Humayun was defeated by Sher Shah Suri and Humayun went to Iran. When Emperor Babur died, Yousafzai got an opportunity and then violated the agreement and started attacking the Swaties again and occupied the entire Swat. The Swaties went across the Indus River. Yousafzai also refused to pay tribute and all the subordinates, including Gujjars and other skilled workers, refused to surrender to the Swaties and let them stay with him. When Yousafzai captured many areas, Sheikh Milli divided all

these areas among different tribes of Pashtuns and all the tribes settled in their own areas.

When Yousafzai settled here with his subordinates, the leaders of Yousafzai established a system for running business life that was similar to the socialist system. In this system, separate responsibilities and duties were assigned to each person and each tribe. The following responsibilities were assigned to each individual and tribe:

Yousafzai:

They are the real owners of this area. All the lands here are their property which they have divided among themselves according to the office of Sheikh Mali. Their responsibility is to protect their lands from the enemies and the protection of the lives and property of the subordinates. Their entire lives were spent in fighting with other tribes.

Gujjar:

There are still a large number of Gujjar in Swat. Gujjars are the largest tribe in Swat after the Yousafzai Pashtuns. The people of this tribe raise cattle. They raise their cattle in the mountains and barren lands. They lease these lands from the Yousafzai, which are called Qalangs. Gujjars are allowed to cut grass from any field for their cattle. But they often lease lands from the owners to get fodder. From these lands, they get grain for their food and fodder for their cattle. Their livelihood is mostly based on milk and cattle trading. But now they have bought their own lands and have also started various businesses.

Shpunkian or Ajar:

These people raised sheep and goats and lived in the mountains with these sheep and goats. Some of the Shpuns also call themselves Gujjars, but this is wrong because the Gujjars are invaders from Iran and their language is Brahmi. Now the Gujjars who have settled in Pakhtunakhwa speak Pashto and those who have settled in Punjab speak Punjabi. While the Shpuns are natives of India. They still adhere to their customs and traditions and speak their own language which is called Gujjari. These people also paid a mountain tax (Qalang) to the tribe of Yousafzai. They are nomadic people who move from one place in summer to another in winter. But now they have bought lands from the Yousafzai Pashtuns and some of the Shpuns have settled there permanently. Their livelihood is also from buying and selling sheep and goats. Apart from this, they also sell sheep wool and sheep milk.

Ghoba:

This man used to gather the cattle of the entire village in a field in the morning, which he called "Gwahar". He would take all these cattle to the mountains in the morning and after grazing in the mountains until evening, he would bring them back to the village. The owners of these cattle would give prepared food in the evening to him.

Larba:

This person used to bring wood from the mountains to light fires in the village Hujras and mosques, who is called "Larba". He would be given ready-made food like Ghoba.

Dehqan:

These are very important people. All the work of land management such as plowing the fields, sowing seeds, harvesting the crops and making the crops ready for harvest was their responsibility. They were the backbone of the village and the entire village depended on the Dehqan. They got a quarter of the grain that was produced from the land.

Chamyar:

They used to make leather goods, such as shoes, etc., and all the people of the village would give them a certain amount of grain after the harvest. They would repair shoes, etc., but if someone wanted to make new shoes, they would pay a separate wage.

Nae:

They did the hair and beard trimming of the villagers. Apart from this, it was also their responsibility to convey the messages of their masters from one place to another. They also performed the rituals of sorrow and joy. They were given a certain amount of grain annually by their owners. On occasions of joy, such as marriages, a separate cash wage was fixed for them.

Ingar, Druzgar:

A person who makes things from iron is called an Ingar, while a person who makes things from wood is called a Druzgar or Tarkan. Ingar makes and repairs iron things such as plows and sickles. While a druzgar makes and repairs new things from wood such as charpai and other furniture, for which a certain amount of grain was fixed, while for making new things, he received a cash wage.

Mian Gan:

These people came here from Arabia to preach Islam. They are called Sayyids, that is descendants of the Prophet. But the Pashtuns call them Mian Gan because the Pashtuns were fire worshippers before becoming Muslims, and fire worshippers called their religious leaders as Mian Gan. Therefore, when the Syeds came here to preach Islam, the Pashtuns also called them Mian Gan or religious leaders instead of Syeds. These people used to hold jirgas to settle disputes among the Pashtuns and reconcile them. The Pashtuns respected them very much and accepted most of their decisions. Sheikh Milli has given them lands between each of the two Yousafzai tribes, which are his personal property. These lands are called Serai.

Mullan:

These are people who have received religious education. Their responsibility is to lead the prayer in the mosque and teach the children the Quran, prayers, etc. They used to inform people about the commands of Allah and the Messenger and they are responsible for teaching other religious rituals such as funerals, marriages, etc. They were also given lands by the Yousafzai for their leisure time. Which is also called the Serai, but this Serai was not their personal property, rather when one Mulla left the mosque and another Mulla came, then this land became the property of the other Mulla. Apart from this, the people of the mosque used to give the Mulla a certain amount of grain.

Jala Van:

The people who were appointed to take people across the river were called Jalavan or Mangian. They used to make a boat from cattle skins and wood which we called "Jala". This Jala was used to take people across the river. The villagers had given lands to

the Jalavan, due to which they used to take the people of the village for free. But they used to charge cash from people coming from outside.

Deval Chi(khatgar):

These people used to build walls with stones in the village and construct the houses for local people.The Youfazai had given them lands for their leisure time, due to which they used to do their work for free but received daily wages from the rest of the people.

Kolal:

Kolals used to make clay pots, Pipkia,Griddle and Earthen parts etc. For each pot they were given a certain amount of grain in return for which they would sell the pots or they would collect cash from people to sell the pots.

Nandaf:

These people used to make blankets, rugs, etc. from cotton and would charge a separate fee for each item.

Kotangar:

These people used to cook paddy in a special type of oven and then extract rice from it, which made the rice taste very delicious. Kotangar used to receive about five kilos of rice as wages for cooking one maund of rice.

Paracha:

These people used to raise donkeys, camels, horses, etc. Their job was to carry heavy objects from one place to another. They used to carry fertilizer for their owners' lands and transport grain from the fields to the owners' houses. They used to transport various items from one place to another and transport trade goods to distant areas. They were given one

twentieth of the grain by the Yousafzai owners, while they received wages from other people.

Jola:

These were skilled people who made all kinds of clothes from cotton. They used a special type of wooden machinery called "kadai" to make clothes. These people made clothes using this machine. These people used to charge a fee for making the clothes.

Nazran,Noukaran:

These people were responsible for the personal security and service of the Khans, took care of the fields and served the guests who came to the hujra. They arranged tea, bread and bedding for the guests. The Khans gave them about 20 maunds of grain annually.

Tayarkhor:

Tayarkhors used to herd the Khan's cattle. The Khan gave them about twelve maunds of grain annually. In addition, their clothes, shoes, etc. were the Khan's responsibility and they received ready-made food.

Obowary:

Obowary used to bring water to the hujra and fill the pots of the hujra with water. For this, the Khan had set aside a certain amount of grain for them.

Telyan:

Telyan extracted oil from grains, especially from mustard seeds, which was common in all regions and mustard oil was commonly used for cooking. Telyan would charge a fee for extracting the oil.

Shakhil:

Shakhil used to make leather items and receive a fee for these items when they were sold.

Khora Mar:

These people used to make gunpowder from saltpeter and sell it in the market.

Gadba:

There was a Gadba in each village. He used to herd the flocks of sheep and goats of the village and they also received a certain amount of grain.

Galaban:

The Galaban looked after the horses and donkeys. A herd of donkeys is called a Gala and the person who grazed the donkeys is called a Galaban. A certain amount of grain was also fixed for them.

Jarandagari:

Jarandagari supervised the water-powered mills. People would bring wheat and millet etc. to grind and the jarandagar would grind it into flour using a water-powered mill and then collect a certain amount from the owner as wages and hand over the remaining flour to the owner.

Kakhay:

He used to rule over the crops of the village of Khan so that no cattle would enter the crops and damage them. Whenever a sheep, goat, or cow ate the crops, the Kakhay would catch it and collect a fine from its owner. So that in the future, no one would damage the crops by leaving their livestock free.

Akhoon:

The Akhoon used to look after the mosque, clean the mosque, and take care of the needs of the mosque. He used to watch over the mosque day and night, so that nothing was stolen from it.

In this way Yousafzai and the people under them were living their lives. Each man had a fixed duty and salary. In those days, there was poverty, people did not have wealth, but people were satisfied. All the people lived with love, affection and brotherhood. They were pure and simple people, they were committed to their promises, they said one thing and stuck to it.

When the Yousafzai settled in Swat, the Mughals and later the British started attacking them. The Mughals suffered a heavy defeat. While several battles were fought between the British and the Yousafzai, the British failed to conquer Swat and finally an agreement was reached with the Swat Yousafzai under which some areas of Swat Ranizai, including the village of Thana, up to Rarnogay Kanda, were given to the British and the British established the Malakand Agency in 1895A.D while the rest of Swat remained independent.

When the people of Swat were free from external attacks, they started fighting among themselves. One of the tribes of Yusafzai, the Malizi, appointed a Nawab from the descendants of Akhon Ilyas and started attacking other Yusafzai tribes. They used to attack the villages of the Yousafzai Swat. Since the Khans of Swat were scattered at that time and the Nawab had an organized army, it was difficult for the Khans to fight. The Nawab's forces used to attack Swat and loot the villages. The people of Swat were very tired due to the attacks of the Malizai

tribes, so all the people of Swat came together and it was mutually decided that we should also unite under one king. So the Khans of Yusafzai of Swat first elected Abdul Jabbar Shah as the king, but he was unsuccessful. Later, Mian Gul Abdul Wadud, the grandson of Saidu Baba, was appointed as the king. Under the leadership of Abdul Wadud, the people of Swat, after fighting several battles, liberated Swat from the control of the Nawab of Dir and made Swat a separate state, which was recognized by the British in 1922A.D. In 1969A.D, the President of Pakistan, General Yahya Khan, merged Swat into Pakistan and today Swat is a district of Pakistan.

Now in Swat, after the Yusafzai tribe, the Gujjars are the largest tribe. Apart from the Gujjars, other tribes such as Swati, Kohistani, Shpun, Mashwani, Shalmani and Roghani also live in Swat. Among them, the Yousafzai, Swati, Mashwani, Shalmani and Roghani are original Pashtuns, while other tribes and professional people are not originally Pashtuns.

The original Pashtuns are those who were natives of Central Asia. They came to Afghanistan and then migrated from Afghanistan to Pakistan and India. Their native language was Pashto and historians have mentioned them by Scythians and Afghan names. While the Wasli Pashtuns settled in Pakhtunkhwa before the arrival of the Pashtuns. These people were not originally Pashtuns and their language was not Pashto . But when the Pashtuns occupied these areas, they started living with the Pashtuns. Due to living together for thousands of years, these people adopted the Pashto language, adopted the customs and traditions of the Pashtuns and some even had

relations with the Pashtuns. These people were living under the Pashtuns, but now these Wasli Pashtuns have bought their own lands and built their own houses. They have left their respective professions. Some people have gone to Arab countries and Europe for work, while some people have started businesses. Now only the locals can differentiate between these original and Wasli Pashtuns. While outsiders cannot differentiate between both the original and Wasli Pashtuns and call everyone Pathan. After a while, it will become impossible for the locals to differentiate between the original and Wasli Pashtuns.

Kamboja

The Kambojas were a powerful and respected tribe of the Scythians, or Pashtuns, who lived in ancient times in Central Asia between the Sardarya and the Amu Darya. Raja Tarangini writes that the Kambojas live east of the Amu Darya and the Tokhara live west of it.

Kalidasa mentions Kamboja near the Amu Darya. According to Budda Prakash, the Kambojas were originally nomads from Central Asia. After migrating from there, the Kambojas settled in the northwestern border of India, near the Hindu Kush mountains, in the areas behind Dard and Gandhara. This area was called Kamboja after their settlement. The Mahabharata describes the Kambojas as neighbors of the Dard land near the Hindu Kush. The last Rigveda text, dated between 500 and 800 BC, shows that the Kamboja, Gandhara, and Mudra tribes inhabited the north of India.

Herodotus write that there are other types of Indians living on the borders of the countries of Kispatoras and Paktika.Their way of life is like that of the Bactrian. They are the most warlike of all the Indians.

According to Dr. Jayalal Kambuja's book Achin Kambuja 1981A.D, this nation is also mentioned in the chapter Danish Burhama of the ancient Hindu book Samaveda. Pliny also mentioned the Assini (Kambuja) south of the Hindu Kush.

In 150 BC, after being defeated by the Kushans, Kamboja made peace with the invaders and settled in his homeland. Before the Kushan invasions, Badakhshan was part of the Kamboja kingdom. When the Tokharis conquered the region, Badakhshan became part of Torakharistan. But in the 5th century, Kamboja again conquered its territories and this region was incorporated into Kamboja.

In the 4th century BC, when the Achaemenid empire had weakened, the Asspasians (Kamboja) of Konda and Bajaur rebelled and gained complete independence. They occupied the areas north of the Kabul River, which were irrigated by the Kunar and Swat rivers.

In 327-326 BC Alexander the Great captured Kamboja and spent the winter in fighting with the tribes of Kunarr and Swat. After Kamboja he destroyed Masaga and Aornas. The people of Nysa surrendered. And Nas is now called Urna and Nysa is located in the Spur below Mount Mora.

Greek historians mention Cambyses under the names Asspasian and Assvaks at the time of Alexander's invasions. Arrian writes in his book Anabasis, chapter 4, page 23, that the Euasple River, or the Kunarr River, is the place where Alexander came into contact with the Asspasian.

Aristotal and Strabo and Quintus have mentioned this river as Kho Aspes. Kho Aspes is a Pashto word which means people with good horses, while their neighbors who spoke the Prakrit language were called Aswak. Aswak also means people with horses. This proves that the language spoken in the Kamboja

region is similar to the hard Pashto, i.e. the Yusufzai dialect. It is also known from ancient Indian sources that the language of Kamboja was different from the Indo-Aryan languages and was related to the Iranian languages.

In the Mahabharata, Kamboja are described as a great horseman and in the ancient Pali texts, their land is described as the land of horses. Kamboja were a great horseman, famous for raising and improving horses. They were the first to introduce horses in wars, due to which their neighbors called them Aswak. This name Aswak later changed to the names Saka and Afghan and then the names Saka and Afghan came to be used for all Pashtuns.

The Kambojas were followers of the Zardishta religion. During the Mauryan rule, Ashoka sent a delegation to Kamboja to convert to Buddhism, and he mentioned this in his books.

The Kamboja tribes, today called Kamboh due to linguistic change, live in India, Iran, Afghanistan, Pakistan, and Russia.

There are 38 branches of the Kamboh tribes.

1.Ajapal	2. Abdal	3. Angyare	4. Ban	5. Bhon
6. Bhate	7. Baghe	8. Barr	9. Pando	10. Pran
11. Thond	12. Thanjo	13. Tanday	14. Tarkh	15. Tonmen
16. Toray	17 Haj	18. Josh	19. Jay	20. Jamo

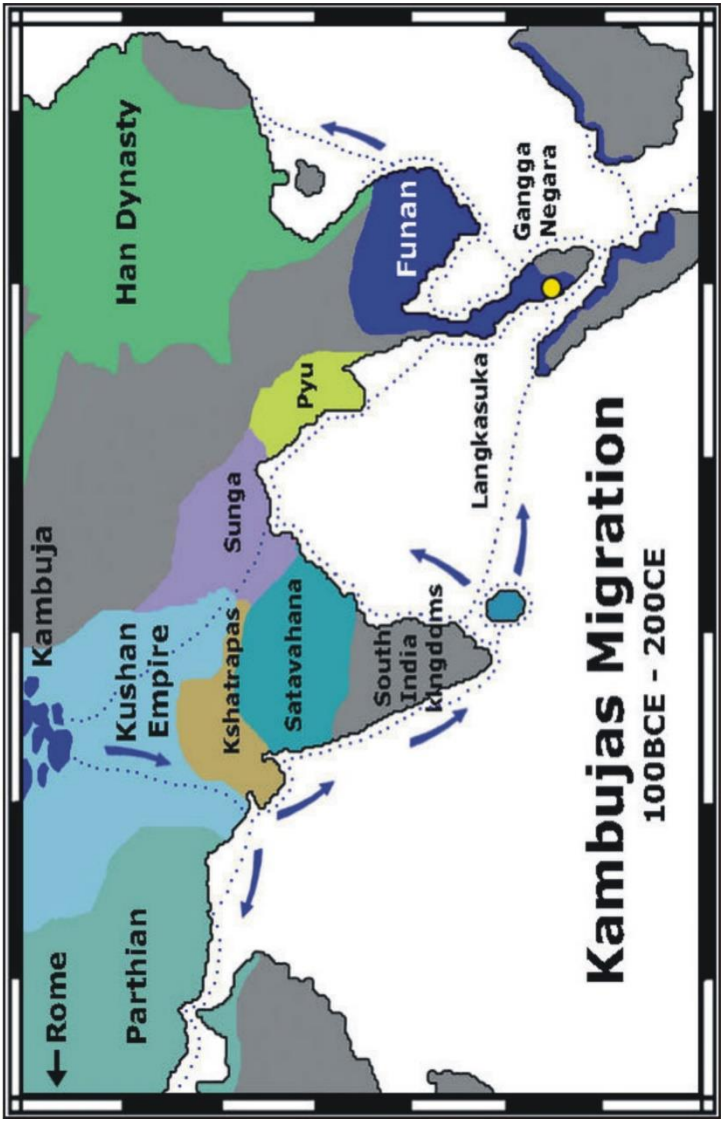
21. Joray	22. Manjal	23. Jkhyal	24. Chanday	25. Cheni
26. Chak	27. Chatrath	28. Dhot	29. Saway	30. Sandhay
31. Syasa	32. Sano	33. Koslay	34. Koray	35. Lohray
36. Nanday	37. Nagray	38. Handay		

Shahbaz Kamboh, the son of Sardar Kamboh, migrated from the village of Sadakombowala and came to Moch. His descendants still reside in Moch and Mianwali. The majority of Shahbaz Khan's army was Kamboja. Kambojas also joined Alexander's army in large numbers and later settled in India and Iran. A branch of Kambojas went east towards Tibet and in the 9th century AD they settled in north-eastern India.

The last Kamboja king in this region, Dharmapala, who belonged to the Kamboja Pala dynasty, was defeated by Rajendra Chola, a king of the South Indian kingdom, belonging to the Chona dynasty, in the 11th century AD, ending the Kamboja empire.


Kamboja State
Mahājanapada Period
(c. 500 BCE)
MAHĀJANAPADA (one of 16 great states listed in Anguttara Nikaya)
JANAPADA (other states of ancient India)
City or town
KAMBOJA
GANDHARA
Puṣkalāvatī
Takṣaśilā
KURU
Hastināpura
Indraprastha
Ahicchatra
PAÑCĀLA
Mathurā
Kāmpilya
MATSYA
Virāṭanagara
ŚŪRASENA
KOSALA
Śrāvastī
Ayodhyā
MALLA
Kuśinagara
VRJI
Vaiśālī
KĀŚI
Varāṇasī
VATSA
Kauśāmbī
Śuktimatī?
CEDI
Tripurī
AVANTI
Vidiśā
Ujjayinī
Bharukaccha
Pāṭaliputra
Campā
Rājagṛha
MAGADHA
ANGA
PUNDRA
VAṄGA
RĀḌHA
VAṄGA
KALIṄGA
ANDHRA
VIDARBHA
MŪLAKA
AŚMAKA
Paudanyapura
KACCHA
SURĀṢṬRA
SAUVĪRA
SINDHU
TRIGARTA
MADRA
KEKAYA

Migration of Kamboja



Kamboja People



Rajput

The Rajputs are a branch of the Scythians (Pashtuns). They were called the Zarin or Maha Asak (Shahi Asak). The Greek historians have recorded it under the names Masagitie or Asakini. The Masagits were active around the Amu Darya and the Sar Darya. The Dhae lived across the Caspin Sea to the north of the Hiercania and Parthia, and beyond that was the Gorageen desert, to the east of which the Masagits lived.

Old historians called the Pashtuns living on the shores of the Caspian Sea the Dahak, while those living to the east were called the Saka and Masagiti.

The Masagiti were sun worshippers. In 530 BC, the Masagiti defeated and killed Cyrus the Great. At that time, they lived near the Sar Darya. In the 4th century BC, when the Achaemenid kings weakened and the territories adjacent to India were divided into small states with independent rulers. During this time, the Masagiti tribes occupied the areas north of the Kabul River, which were irrigated by the Kunarr and Swat Rivers.

The Mahabharata mentions a tribe called Assva, a barbarian tribe living in the north. The Sanskrit word Assva passed into Prakrit and became Asaka, and the Greeks changed Asaka to Asakini, and the Greeks also write the Massagitas as Asakini. The Massagitas are mentioned by Greek historians when Alexander entered the territories of the Massagitas.

After Alexander defeated the Persian king Darius III and captured him in the village of Thara in Parthia, Alexander leaved for the city of Hir-Kaniyya (Gorgan), the stronghold of the Pashtuns. From there he went on a campaign against the Sogdians and the Scythians. After this campaign, Alexander returned to Bactria and from there moved towards Aryana and India.

He crossed the Kophes (Kabul) and Khoaspes (kunar) rivers, which meet near Plemyrium.

Alexander passed through the Gorys and the Bandobens and entered the territory of the Hypasioi (Kambojas). Strabo called them Aspasi and the Arians called them Aspioi.

Arians write that Alexander the Great reached Lankai and from there he moved towards the Kophene River. There he divided his army into two parts. One part was sent to Peukalati, or Charsada, under the command of Hepaistien and Perdikas.

The Astakenes, who were a tribe of the Hastika Rajput king Astes, were residents of Hastengar, i.e. present-day Hashnaghar. The king of this area was named Aste. The Greeks besieged Charsada for 31 days and then a battle began. In which the king of the Astakenes, Aste, was captured and killed.

The second part, commanded by Alexander himself, marched towards the Aspioi, Thyreioi and Assakeni. Alexander advanced towards the Aspala River, where the king of the Asspasi lived. After conquering the Aspasian region, Alexander reached a city called Arigaion, but its citizens had burned the city and fled.

From there, Alexander set out to invade the territory of the Assakini. After passing through the territory of the Gorai, he had to cross the Gorai River.

Alexander reached Masaga, passing through the region of Guraioi, which was the territory of the Gouri Rajputs. Masaga was the city of Assakanaus, the king of Swat. Bello describes Asakanaus as the king of the Rajputs of Aswa. Asakini, who was a Rajput of Aswa, is today called Assajat.

Masaga was the largest city of the Asakinas or Masagitas, which is now believed to be Machhu Kaley, which is located from Chakdara to Temargarh side, Masaga is written as Mazaga by Kritas he writes that in the east of this area there is a mountain spring, both sides of which are slopes. While in the south and west it seems that nature has collected large rocks to act as a wall. At the foot of which there are valleys and narrow gorges.

The Asacans had thirty thousand infantry, two thousand cavalry and ten elephants. Since the city of Massaga was strong in every way, Alexander the Great could not conquer it even after besieging it for several days and Alexander was also wounded there. Therefore, Alexander sent a message of peace to the people of Massaga. Peace was made between the parties, but under the agreement, when the citizens opened the city gate, Alexander broke his promise and attacked the city and killed most of the citizens. He even erased the name and symbol of the city. The reason for this was that Alexander was wounded there, which was a big blow to his divinity.

It is said that the woman whom Alexander the Great married was named Roshana and she also belonged to the city of Masaga. Later, Roshana forced Alexander to bath in a spring while he was in a fever and pushed him to his death. Because she hated him.

Actually Roshana was not related to Masaga, but she was doughter of a Pashtun Chief named "Hokhyar" of Sogadia.

Masaga was the city of the Asakini, who were called Masagiti or Maha asak. The Mongols called them Ghol Zarin, while in India they were called Rajputs.

After capturing Massaga, Alexander took the queen of Massaga, Cleosis, and her sister, and marched towards Bazira and Aura.

Alexander crossed the Swat River and attacked Bazira (Barikot). The people of Bazira fled to Aornes , i.e. Elam. Alexander also captured Aornes and after coming back from ,he moved towards Ora (Onda). From there he entered Dyarta, the territory of the Darda people, where he found it deserted. From Dyarta he went to the banks of the Indus River and from there to Nysa. At this place he built a bridge on the Indus River and crossed the Indus River.

Most historians believe that the Rajputs are descendants of the invading Masagites who invaded India in the 5th and 6th centuries BC and later settled in the Punjab, who are now called Rajputs and Jats.

When Sikander attack Swat, at that time Greek historian describe Asakini and Masagiti people there. The Sehat and Bhate tribes of these people fight very well against Greek while the Gori Rajput of Bajaur left the area without fight. These Sehat and Bhati are subtribe of Rajput now.it means that Asakini and Masagitis were people who are now a day known as Rajput and were residing in swat during Sikandar attack.

Kingham writes that the Jats are Scythians and settled in Southwest Asia after 500 BC.

Trevaskis dates the arrival of the Scythians in northwestern India after 600 BC. According to Prof. Joyce Pettigrew, the Scythians came here from Asia Minor and Armenia after 600 BC through invasions of India.

Sir Henry Mier writes that the Jats did not come to India all at once but settled here at different times.

Coln. Todd is the first historian to find out that Rajputs are Scythians and later many historians including Woer Rajandra Rish, Steven M. Collen, Sir Richard Francis and Georg Row Linson have agreed that Jats and Rajputs are descendants of Scythians i.e. Pashtuns.

Sara writes that excavations in Ukraine and Crimea reveal that the Jats and Scythians were one people.

Sir Denzil Ibbeston writes that the Jats and Rajputs are related to the Sakas. And the lineage of the Rajput kings themselves traces back to Scythians.

Coln.Todd writes that the Jats are a large tribe of Rajputs and both belong to the Getae. The difference between the Jats and Rajputs is not ethnic but only social and linguistic. (Customary) and the people of one tribe are called Rajput in some places and Jat in others. He further writes that among the Rajputs there are 10 Brahmins, 15 Shudras, 10 Mughals and 65 Sakas.

Todd writes in his "Annals of Rajasthan" that the Ujamida were one of the three branches that spread from Hasti, that is, the Charsadda, and later spread throughout the Punjab.

Baja Sewa, who occupied the areas near the Indus River, had five sons, of whom Panchalika gave his name to Punjab and Kampila gave his name to Kampilnaga, which is now called Kambalpur.

General Kingham and Todd believe that the Jats were of semi-Lamithine origin. They came from the banks of the Jehon River to north-western India, Swat and Gandhara, and then began to move into the Punjab after the Saka invasions in 100 BC, but after the invasions of the Hephthalites, they completely crossed the Indus River.

Most historians believe that during the reign of the White Huns, the Jats migrated from their territories to northern India and settled in the northern plains of Punjab. Before the Muslim invasions, the Jats had spread into Punjab and established kingdoms there.

During the excavation of graves in Swat, horses were buried with the dead persons, which proves that the people of Swat

were Scythians, because the Scythians buried horses with their dead. The Scythians traded horses from Bactria to India, for the protection of which the Asakaifs of Swat built fortified cities in various places.

Pashtuns and Rajputs share many values.

1) Hospitality

2): Protecting asylum seekers.

3): Forcibly recovering money.

4): Being jealous of women.

5): Marrying the widow of a deceased brother.

Bello writes that Rajputs and Afghans share many characteristics in common.

According to Farishta, Afghans fought on both sides in the battles between the Rajputs and Sultan Mahmud Ghazni.

Scientists have also studied the DNA of the Jat and Rajput people and proven that Jats, Rajputs, and Pashtuns are same people.

Khyber Pakhtunkhwa during the time of Alexander the Great



Sikandar the Great in Swat



Sikandar the great in Bazeera (Swat)



Bazeera Barikot

Sarmatians

The Sarmatians were relative of the Scythians and were inhabitants of Central Asia. They were nomads and lived on the shores of the Azou sea. Who roamed the Eurasian grasslands.

The Roman historian Ammianus calls the Sarmatians Alans, although the Alans were a tribe of the Sarmatians.

There were two groups of Sarmatians.

1.Sarmatiaeaurope

2. Sarmatiasiatica

In the 7th century BC, the Sarmatians entered the grasslands of Eastern Europe east of the Don River and south of the Ural Mountains. For several centuries they lived at peace with their Scythian neighbors, but in the 3rd century BC they fought the Scythians and conquered their country, turning much of it into a desert. The Scythians moved west and settled in Crimea and Bassa Rabla. For the next five hundred years, the Sarmatians inhabited the area from the Vistula River in Poland to the Danube, where they held until the invasion of the Huns. In the 4th century BC, the Sarmatians inhabited the areas of Kohisar Aural, Neberg and Parkho. In the 1st century AD, these tribes inhabited the area from the Vistula River to the Danube and east to the Volga. Their borders were the Black Sea, the Caspian Sea and the Caucasus. This area today consists of Ukraine and southern Russia.

Strabo writes that the Sarmatians live from the Danube eastward to the Volga and from the Dnieper River northward to the Caucasus.

Herodotus writes that these people lived east of Scythia, beyond the Don, and moved westward in 130 BC. In the 1st century AD, the Sarmatians began to attack their neighbors and settled in Hungary in 50 AD, but were defeated by the Romans in 125 AD. The Polish people consider themselves descendants of the Sarmatians. The Sarmatians spoke the Scythian language, which belongs to the Eastern family of Indo-European languages.

Herodotus writes that the Sarmatian women would not marry unless they had killed someone. The Sarmatian women were excellent horsemen, good marksmen, and took an active part in battles.

Sarmathian Women









Afghanistan

Afghanistan is an independent and sovereign Pashtun country on the world map. The name and borders of this country have changed over time.

Hindu mention Afghanistan in their ancient books as the Balhakdes.

Afghanistan was located in the north by the Hindu Kush, in the west by Iran, in the south by Balochistan, and in the east by the Indus River.

Old coins found in this area. On one side, there is a bull and on the other side, a Hindu wearing a dhoti and tying a sacred thread. These coins show that this area was first inhabited by Hindus and later Buddhism spread. The founder of Buddhism was Sakyasinha, who was called Gautam and lived in 549 BC.

When the Aryans were forced out of their territories, they came here and settled on the northern and southern slopes of the Hindu Kush. After the Aryans settled, this area came to be known as Aryana. The name Aryana was first used for this country by the Greek historian Eratosthenes (276-194 BC). Eratosthenes writes the boundaries of Aryana as follows: In the east was the Indus River, in the south the sea, in the north the mountainous region up to Paropamises and Caspian, and in the west were Media and Kermania. According to him, the language of the people of Aryana was not Pashto. In the second century AH, Hamza Isfahani wrote the country between India and Iran as Aryana.

Strabo, Ptolemy, and Pliny also used the name Arya for Afghanistan.

Strabo writes in 24 A.D that the Indus River was the boundary between India and Aryana, but later, during the reign of Seleucus, the Greek left the area east of the Indus River to Chandragupta under a treaty.

Ptolemy divided Aryana into seven provinces.

1): Margiana(Murghab and Marve)
2): Bactria (Balkh, Badakhshan and Afghan Turkestan)
3): Arya (Herat)
4): Gandhara (Paropamisus) This included the area from Kabul to the Indus River and Kafiristan.
5): Drangeana (Sistan and Qandahar)
6): Arakozia (Ghazni and Suliman range)
7): Guidruzia (Kitch and Makran)

During the time when the Maurya dynasty occupied the Indus Valley and a part of Afghanistan. During that time, The western region of Indus river was called Aryana. When the Greeks conquered this area, they called it Bactria. Iran divided Afghanistan into two parts: Kabalistan and Zabalistan.

When the Arabs entered this region, they called the eastern part Roh and the western part Khorasan. Then Arab historians called the northern part of Afghanistan Kabulistan, the southern part Zabulistan, the northeastern part Bactria, the northwest Ghor, the southeastern Roh and the southwestern part Nimroz.

The Arabs also referred to this area as Jabal-al-Afghania, Kishwar Afghan, Hadd Afghan, and Marz Afghan.

Ubaidullah writes in his history that the length of the Roh is from Swat Bajaur to the town of Siwi near Bakr, and the width is from Hasan Abdal to Kabul and Qandhar, and they area between is called Roh.

Nawab Mohabbat Khan writes in Riaz-ul-Mu'ayt that the river stretches from Kashmir in the east to Heermand in the west, which is a journey of two and a half months. It extends to Kashgar in the north and Balochistan in the south. This is the country of the Afghans and the Afghans live in it.

Zahiruddin Babar writes that south of Kabul is Fermal, Naghar, Bannu, and Afghanistan.

After the Battle of Panipat, Ahmad Shah Abdali renamed the country Afghanistan in 1747A.D on the advice of Mian Omar. But later, the borders of Afghanistan kept changing due to external aggression.

Now, Mount Sulaiman or Kassy mountain divides the Pashtuns into two parts. One part, from Mount Sulaiman in the east to the Indus River, is now part of Pakistan, and the other part, from Mount Sulaiman to the west, is part of Afghanistan.



Ahmad Shah Abdali

Founder of Afghanistan

Sistan

The name Sistan is derived from Sakistan. The Sakas was a tribe of Scythians who occupied the Dranjiana or Zarnaka in the 1st and 2nd centuries BC. The region was named Sakistan because of the Sakas. When the Arabs entered the region, they changed Sakistan to Sijistan, and later the name became Sistan. Then the Sakas also included the adjacent areas in Sakistan.

At that time, Sakistan was surrounded by Sepah to the west, Asfzar to the north, Sindh to the south, and the Indus River to the east. Thus, Sakistan included present-day Sistan and Baluchistan in Iran, Nimroz, Kandahar, and Zabul in Afghanistan, and Nokundi in Pakistan. This area was previously occupied by the Aryans. Sistan was a province of Iran that was ruled by the Jamshidi dynasty around 1200 BC, whose first king was Yama (Jamshid), son of Diwangana. The Dahak Pashtuns take over from the Jamshidis. The Dahaks were defeated by Tritun (Faridun), son of Atuya, and ended the rule of the Dahaks. After this dynasty, the Kayani dynasty emerged in Balkh. The founder of the Kayani dynasty was called "Kavi Kota" and is known as "Kaiqbad" in Persian epics. The Kayani dynasty is called "Kadham Hawaeno" by the Avesta. After Kaykabad, his son "Kawah Yusa" who is called Kaykaus sat on the throne of Balkh in his father's place. The third king of the Kava family was Seawarshah, who is called Siavosh. After the murder of Seawarshah, his son "Kawah Husar Ada" i.e. Kaykhusro sat on the throne of Aryana. In paragraphs 21, 22 and 23 of the Gosh Peshat, Keykhesro says.

Afrasiab Torani thief who was the murderer of my father Siavosh. we gained the upper hand and killed my father's murderer near the river of Keksta.

The third royal family of Arya is called the Aspa dynasty. The first king of this family is mentioned in the Avesta as "Rut Aspa", who became known as Har Aspa in later histories. After Arut Aspa, his son Dast Aspa, known in Iranian literature as Gashtasap, ascended the throne of Balkh. Zoroaster was born during his reign and embraced Zoroastrianism. Due to this, Zoroastrianism spread throughout Aryana. After Gashtasap, his son Esfand Yar became king, who is mentioned in the Avesta as "Spantu Data" and was killed in a battle with Rostam.

Behman Asfandyar attacked Sistan. But the king of Sistan, Shah Faramarz, had gone to India, and his general Bakht-ul-Nasr, who was Rustam's nephew, made peace with Behman and went to Palkh with twelve thousand Zabulis.

In 600 BC, the Medes ruled here. The Achaemenid dynasty defeated them and annexed the region in 550 BC to their government. In the 3rd century BC, Alexander the Great conquered the region and established a colony here under the name of Alexandria, which is now called Kandahar. At the time of Alexander's invasion, the governor of Bactria was Biswas. He gathered together Barsines, the ruler of Dranjania and Aracoxia, and Nabarzanas, the general of the royal guard, and prepared to confront Alexander, but he could not confront Alexander.

When Alexander moved eastward towards Jad-Ruzia, he encountered a tribe called the Yarginti on his way. Their chief

was named Tir-Badans. They were not related to the Afghans. During Alexander's time, the areas that later became known as Sistan were not inhabited by Pashtuns. Alexander conquered Bactria and captured its governor, Basvas, and sent him to Hamadan.

Alexander had to spend at least four years in Arya and in 305BC he was able to reach it via Kabul and Peshawar.

Alexander contracted malaria in Iran and died of the disease on June 13, 323 BC, at the age of 32.The Greek ruler, Ka Sandar, imprisoned Alexander's mother, "Rawila Pyaasa", in a place called "Pedan" and later stoned her to death. After the death of Alexander, the Great, the Greek kingdom fell into pieces and Sistan fell under the control of the Selovcids. During this time, Chandragupta founded the Moria empire in India. Chandragupta's real name was "Sandra Kishan". Chandragupta was a general in the Nanda government and, at the instigation of a Bamber, killed the king and became the king himself.

The Seleucid dynasty ceded the region to the Mauryan dynasty in 305 BC under a treaty. However, after the fall of the Mauryan dynasty, the region was reoccupied by the Greeks and the Grecobactarian government was established.

In 155 BC, when the Sakas were expelled from their territory by the Yuzi, they defeated the Greco bactarian in 138-124 BC and settled in the Dranjiana region of Zabulistan. Some Parthians were already settled in this area. When the Sakas settled in this area, it was named Sakistan.

The Sakas were defeated by the Parthian government in 100 BC. And then the Parthian government lost this area in 20 BC to one of their own tribes, the Suren, whose leader was the Gundophares.

The Sasanians defeated the Kushans in the mid-1st century AD. In the 5th century AD, the White Huns occupied the region, but the Sasanians reconquered the region in 565.

In 22 AH or 643A.D, during the reign of Hazrat Uthman, Abdullah bin Amir sent Rabi' ibn Ziyad to attack Sistan. Ibn Ziyad attacked the city of Zaranj. At that time, the king of Sistan was Iran bin Rustam and the ruler of Zaranj was Aparviz. There was a fierce battle outside Zaranj. Both sides suffered heavy losses and many Arabs were killed. After that, Iran bin Rustam consulted the elders of Sistan and sent a message of peace to Rabi' ibn Ziyad. Which Rabi' ibn Ziyad accepted. At that time, Zaranj was the stronghold of the Sarbani Afghans. Both the Khashi and Ghorya khel tribes lived near Zaranj in Noshki, Makar and Garkoya. They lived here until the beginning of the fourteenth century of our era. After this agreement, Rabi' ibn Ziyad crossed the desert between Sistan and Kerman and reached Dhaliq. Where the Dehgan surrendered. Then the people of Karkuya surrendered without a fight, where there was a famous fire pit. Rabi conquered some areas without bloodshed. There was fierce fighting between Zaliq and Zaranj in some places, such as Zoghat Nas Dood and Sher Wadah. But after Ibn Ziyad left, rebellion broke out again in Sistan. This time Abdullah bin Amir sent Abd al-Rahman bin Samra to conquer Sistan. After conquering Zaranj, he also captured Bast and then

moved towards the city of Doan, which was the center of the farmers' area. But finally the Sistanis again made peace.

At the time of the Muslim invasions, the Gabri, Mitravi and Mamiali inhabited Sistan. The Mitravi and Mamiali were farmers while the Gabri were Saka and owned the area. The Arabs came into contact with these Gabri Zoroastrian people in connection with the conquest of Sijistan. According to Major Raverty, the Gabri spoke the Gabry language (Pashto) while the Mamali and Mitravi spoke Dari (Persian).

Chardin, who came to Iran during the reign of Shah Abbas II and Salman Kardal from 1075 AH to 1081 AH, writes that these Zoroastrians are called Persians in India, Gabri in Iran, and Giaour in Azerbaijan.

Pietro writes that the Isfahanis call Herat Gebaristan. According to the history of Tabaristan, these people were followers of Zoroastrianism and historians have called them Gebargan.

Until 861 AD, Sistan was a province of the Arabs, under an Arab governor, but internally the king of Sistan, called Rutbail, was independent.

By the beginning of the third century AH, around 851A.D, the Abbasids had nominal power, and Rutbail was at that time the ruler of much of the eastern region. Rutbail sometimes paid tribute. But he adhered to his old religion and was autonomous within the sphere of his rule.

During this time, a man named Yaqub Lase Thathar, a native of Sistan, joined the army of Salih ibn Nasr. Later, he made Yaqub

the commander of the army. Two years later, with the help of the same army, he became an Amir in 861A.D. Rutbail VIII was defeated and killed by Yaqub Safari in 255 AH. After Rutbail VIII, his son was imprisoned in Bast, but he escaped from imprisonment and gathered an army and attacked Qandahar but was defeated. Rutbail fled to Kabul, but Yaqub captured him in Ajaristan (Waziristan) and imprisoned him. Yaqub Lase attacked Kabul in 870A.D and captured Kabul.

Later, differences arose between Yaqub and the Caliph, and Yaqub traveled to Baghdad with the intention of attacking the Caliph, but fell ill on the way and died in Ahwaz in 879A.D. After his death, his brother Umar al-Lase succeeded him.

Caliph Harun al-Rashid appointed Ghiyas ibn Ibad as governor of Khorasan, and Ghiyas appointed Ahmad, son of Asad ibn Saman, as the governor of the province. After Ahmad's death, his son Nasr succeeded him. After Nasr ibn Ahmad's death, Amir al-Mu'minin al-Muntasir Billah assigned the governorship to his brother Ismail ibn Ahmad.

Ismail captured Umar-al-Lase at the Battle of Balkh and sent him to the Caliph. He died there in captivity in 289 AH.Ismail Samani made Bukhara his own caliphate in 892A.D. In Khorasan, his general Al-Patagin revolted and declared independence and made Ghazni his capital. In 1976A.D, Subaktagin, Alapatagin son-in-law, became king. Subaktagin died in 996A.D and Sultan Mahmud ascended the throne in 999A.D. Ismail Samani died in 295 AH.

The last ruler of the Samanids, Abdul-Malik, was captured by Amir Abul-Hasan in 389 AH and the Salmanid regime was brought to an end. The Samanids were also pagans and converted to Islam during the reign of Mamun al-Rashid. In 923A.D, Ahmad ibn Mahmud re-established the Saffarid government in Sistan. After his death, his son Khalifa ibn Ahmad ruled Sistan until 1002AD. Sultan Mahmud invaded Sistan and ended the Safari government, but a year later the Sistanis rebelled, and Mahmud's Hindu troops captured the mosque of Zaranj and killed all the Muslims inside.

In 1029A.D, Taj al-Din established the Nasrid dynasty, which was under the Ghazni dynasty. The dynasty was under the Seljuks in 1048 A.D, the Ghoris in 1162A.D, and the Khwarezm Shah in 1212 A.D, In 1212A.D, the Mongols destroyed Sistan and made the Nasrids their tributary. In 1225A.D, the Khwarezm Shah ended the Nasrid dynasty. In 1236A.D, Shams al-Din Ali ibn Masud established the dynasty of Mehraband and became the governor of Sistan on behalf of the Ghazni dynasty.

In 1383A.D, Amir Timur Lang conquered Sistan and made the Mahabandi his subordinates.

The Uzbeks overthrew the Timurids in 1507A.D, but the Safavids expelled the Uzbeks in 1510A.D, and Mehrabandi remained under the Safavids until 1537A.D. Safavid rule lasted until 1717A.D, when the Hotak dynasty conquered the region. Nader Shah of Iran captured Sistan in 1727A.D. After his assassination, Sistan became part of the Durrani government.

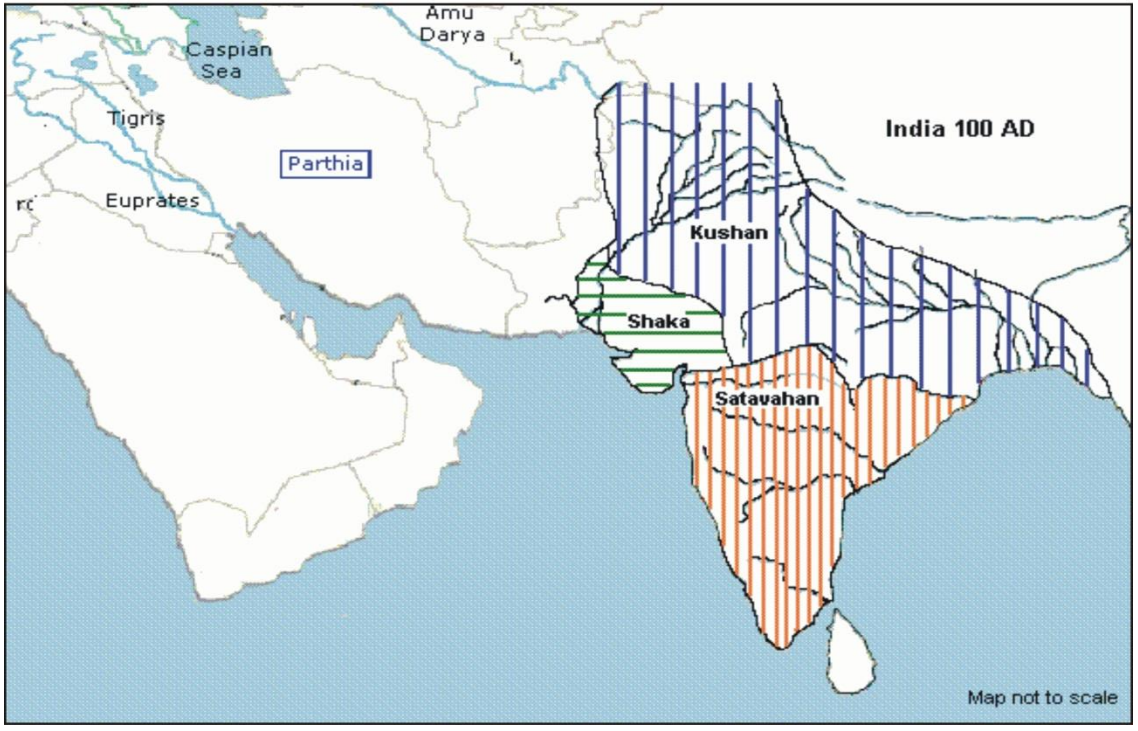
In 1747A.D, Ahmad Shah Abdali established an independent and sovereign state for the Pashtuns called Afghanistan, and incorporated Sistan into this state.

From 1747A.D to 1872A.D, Sistan was disputed between the Iranians and the Afghans. Its delimitation was decided by the Sistan Boundary Commission from 1903A.D to 1905A.D. Iranian Sistan was merged with Iranian Baluchistan to form a province, while the area of Sistan that had been part of Afghanistan was included in Farah province, and in 1964A.D, Nimroz province was created, with Zaranj as its capital.

Sakistan in the Sasanian Empire



Kushan and Saka



Arabs in Afghanistan

During the caliphate of Hazrat Umar Farooq in 640 CE or 15 AH, a decisive battle took place between the Arabs and the Iranians at Qadisiya. In which the Iranian general Rustam was killed and the Iranians were defeated. The second battle between the Arabs and the Iranians lasted for three days in 643 A.D at Nahavand. In this battle, the Arab general Numan bin Muqrin was martyred, but the Sassanid army was defeated, and finally the last Sassanid ruler was killed at Yazd, at the behest of a regional ruler, Mahvea Suri.

During the caliphate of Hazrat Usman in 31 AH, Abdullah bin Amir was appointed as the viceroy of Khorasan. Abdullah bin Amir appointed Majasha bin Masoud to Kerman, Rabi bin Ziyad to Sistan, and Abdullah bin Khazim to conquer Herat. Under the leadership of Ahfa bin Qais, the Arabs advanced towards Balkh within a year, this region was conquered. Abdullah bin Amir advanced from Kerman in Iran and crossed the Dasht-e-Lut desert to enter Khorasan, making Nishapur his capital. In 650 A.D, he conquered Herat,Marve, and Balkh. But later, the people of these regions rebelled again.

During the caliphate of Hazrat Amir Muawiyah in 51 AH, Rabi ibn Ziyad was appointed for the campaign of Khorasan. Rabi and the Sistanis clashed in Zaranj. Iran ibn Rustam, the ruler of Sistan, came out of the city of Zaranj and fought. There were considerable casualties on both sides and many Arabs were killed, but the Shah of Sistan, after consulting with the Mubad Mubadan and the elders of Sistan, made peace with Ibn Ziyad.

In 651A.D, or 31 AH, Ibn Ziyad entered Zaranj. It is situated on the banks of the Helmand River at the point where it emerges from a narrow gorge and enters the plain. Zaranj was the major city of the area, which the Greeks called Zarnica. Here Ibn Ziyad established his capital, which is located near the present-day Nad Ali. Rabi-ibn-Ziyad was victorious and succeeded in conquering Herat and advancing to Balkh, but died in 53AH.

After his death, the Sistanis rebelled again, this time Abd al-Rahman ibn Samra made peace with the regional ruler Iran ibn Rustam. But as soon as Abd al-Rahman left, the Sistanis expelled his representative and Abd al-Rahman ibn Samra had to come once again to conquer Sistan. This time, after conquering Zaranj, he also captured Bast. Bast, Helmand and Argandab were major cities in the Muslim lands. He then moved on to Duwan, the city that was the center of the Zamindars' territory and a rich and vast valley in the southern part of the Ghor mountain range. Bast is now in ruins and has been replaced by Garshak, 25 miles away. But Zamind is still Abdali territory. In 663A.D, Abd al-Rahman ibn Samra attacked Kabul. The Kabul king, Arij, was besieged. Abd al-Rahman conquered the fort after a year of siege. But the Shah of Kabul converted to Islam and Ibn Samra impose tax on him and returned to Sistan.

In 464 AD (44 AH), a commander of Ibn Samura, Al-Muttalib bin Abi Sughra, attacked Al-Banna (Bannu) and Alahuwar. In 672A.D or 53AH, Abdullah bin Ziyad was appointed governor of Khorasan and appointed his brother Ibad bin Ziyad as governor of Sistan. Ibad bin Ziyad led an army against Kabul Shah. He began his attacks from Sistan and reached Qandhar. The people

of Qandahar fought fiercely against the Arabs and inflicted heavy casualties on the Arabs, but Qandahar was conquered.

In 692, the citizens of Kabul revolted and arrested the Arab governor of Kabul, Abu Ubaydah ibn Zayd. But Talha ibn Abdullah put down the rebellion and appointed Khalid ibn Abdullah as governor of Khorasan. However, he was quickly dismissed due to his incompetence.

The damage that the Pashtuns had done to the Arabs can be gauged from these poems of Murgh.

Translation: So many of us were killed on the land of India that they were not even given graves. Qandahar is such a town that no one who dies there is ever found out.

After the death of Amir Muawiyah in 60 A.H, Yazid appointed Muslim bin Ziyad as the governor of Khorasan. But wars broke out between Muslim bin Ziyad and Abdullah bin Khazim, who was a supporter of Abdullah bin Zubair. Abdullah bin Khazim was killed in 72 AH and was replaced by Bakir bin Washah. But Bakir was also killed in Dod. Meanwhile, the Caliph of Damascus appointed Umayya bin Abdullah as the governor of northern Khorasan, and then Caliph Abdul Malik appointed Hajjaj bin Yusuf as the governor of Khorasan in place of Umayya bin Abdullah. Hajjaj appointed Mahlab as the governor of northern Khorasan and Abdullah bin Abu Bakr as the governor of Sistan.

When the Umayyad Caliph ordered that Hazrat Ali and his family be cursed in sermons, the Pashtuns of Ghor did not obey this order, while all other countries followed his order.

When the government was in the hands of Jalaluddin bin Bahram Shah Suri, the Umayyad Shahs sent an army to Khorasan and ordered Hajjaj bin Yusuf to conquer the province of Ghor.

Hajjaj conquered Ghoristan and devastated the people of Ghor. Shah Bahram's son Jalaluddin Hussain was imprisoned. After some time, peace was reached between the Ghoris and the Umayyads, and Jalaluddin Hussain was released from prison and reached Ghor.

Hajjaj bin Yusuf, on the advice of the Caliph, sent a special army under the command of Abd al-Rahman bin Muhammad to confront the Shah of Kabul. Abd al-Rahman reached Sistan with his army in 82 AH and set out to confront the Shah of Kabul. But due to the cold, Abd al-Rahman postponed the attack on Kabul. Hajjaj sent Abd al-Rahman instructions to conquer Kabul at all costs. This led to differences between the two. Abd al-Rahman rebelled against Hajjaj and sought refuge with the Shah of Kabul. But the Shah of Kabul, at the behest of Hajjaj, beheaded Abd al-Rahman and sent him to Hajjaj. Caliph Abd al-Malik appointed Qutayba the governor of northern Khorasan in 86 AH.

In 96 AH, the Caliph Walid bin Abdul Malik died and was succeeded by Sulayman. This man was against both Hajjaj and Qutayba. Hajjaj had died by then and Qutayba revolted and declared his allegiance but was defeated and killed in 97 AH. In 750A.D (132 AH), the Umayyad Empire came to an end. In

705A.D or 86 AH, the Arab governor was able to maintain his control only over Zaranj in the region of Sistan.

The situation did not change during the Abbasid dynasty, even during the reign of Mamun, the Shah of Kabul remained a permanent ruler. During this period, only Marve and Nishapur were permanent governments. While other areas such as Tokharistan, Balkh, Zanjan and Herat were ruled by local and regional chieftains. They remained loyal to their religion and were internally autonomous. Although they paid tribute, they refused to pay tribute whenever they had the opportunity.

At the beginning of the third century AH, around 850A.D, the Abbasids had nominal power and at that time Rutbail ruled as far east as Bast. At that time, a rebellion broke out in the region of Sistan, called the Khariji. They only followed the Quranic orders. Their leader took the title of Amir al-Mu'minin and added the word "Wala Hukm illa Allah" to the "Kalma". Because of them, the Arab governor of Sistan could not control any area outside of Zaranj and Bast. The Khariji leader Hamzah confined the Caliph's troops to garrisons and stopped paying tribute. The city of Gardez was founded by this Khariji leader Hamzah.

By 850A.D, the rule of the Ottoman Empire was still in place in the Far East but it had not yet converted to Islam.

During this time, a boy was born in the Sistan region, named Yaqub Les Safar. When Yaqub grew up, he entered the service of Salih ibn-al-Nazar. In 852A.D, the government of Baghdad recognized him as the ruler of the region and in 861A.D, he was declared the Emir of Sijistan. Over the next few years, Yaqub

achieved successes against the Kharijis of Kerman, the ruler of Herat, Rutbail of Alrakhj, and the Shah of Kabul. In 257 AH or 870A.D, he conquered Kabul and the Gulf and recruited the Gulfi people into his army.

Yaqub Les gathered an army in 875A.D and set out to attack Baghdad, but fell ill on the way and died in the city of Ahvaz in Khuzestan in 879 AD or 266 AH.

After Yaqub, his brother Umar Les came to power. But at that time, the Samanids came to power north of the Hindu Kush with the help of the Abbasid government. The Samanids defeated Umar Les near Balkh, captured him and sent him to Baghdad, where the Caliph killed him. After that, another member of the Saffarid family, Tahir, came to power, but he was also captured in 908 and sent to Baghdad. In 900A.D, the Samanids conquered Khorasan after defeating the Saffarids near Balkh.

In 950A.D, Alaptagin, the Samanid governor of Khorasan, seized power and made Ghazni his capital. In 977A.D, Sabuktagen, the son-in-law of Alaptagin, came to power. After Sabuktagen's death, his son Ismail ascended to the throne in 997A.D. But he was incompetent and two years later his second son, Mahmud, ascended to the throne.

The Samanid government gradually declined and ended in 999A.D. And thus, Arab influence in Afghanistan completely ended.

Pashtun in Arabia

After the Arabs invaded Afghanistan, the Pashtuns were called Afghans, but before that, the Pashtuns who had settled in Arabia were known by the Arabs as Aswar or Asawara. Asawara is the plural of Aswar. Written in Lesan-ul-Arab.

The Asawarah are a tribe of Ajam who settled in Basra in ancient times. There was a large number of non-Arab people living in Arabia, most of whom were Aswar (Pashtun), Zat (Jat) and Siya Bacha (Sindhi). Ibn Faqih Hamadani has written in Kitab al-Buldan that the Chaudhrys and rulers of Sindh are called Siya Bacha. Another nation that lived in Arabia was called Andghar. Andghar lived in the vicinity of Kerman, adjacent to Sijistan. Indians lived in large numbers in Arabia. These people were spread throughout the Arabian coast of the Arabian Gulf. These include Oman, Muscat, Qutab, Bahrain, Qatar, Kuwait and Basra. There were so many Indians living in Basra that the Arabs called Basra "Land of India". Indians also lived in the cities of Najad, Yamama and Najran in central Arabia.

The oldest genealogist and scholar of Yemeni history, Abu Muhammad ibn Hisham, in his book Al-Tijan, has listed the Jats among the peoples of Central Asia, and in the book circumstance of the Yemeni people of Tababa and Taba', he has listed the Jats among the descendants of Yaft.

It is mentioned in the narration of Taba Shamrir Ashn bin Nashir al-Naam. That Saghr, Kurd, Zat, Qut are all descendants of Yafeth bin Noah. Elsewhere it is written that all the Banu Yafet were ready to help the Qabad, these were the Turk,

Yalam, Khazar, Ghor, Sabit, Saghar, Zat and Khoz. The Arabs knew about the Indians long ago. It is narrated from Hazrat Abdullah bin Umar that the Messenger of Allah (peace and blessings of Allah be upon him) said: I saw Jesus, Moses and Abraham. Jesus was red-skinned and broad-chested, and Moses was of a whitish complexion and had a good figure and body, as if he was from among the Jats.

Hazrat Abdullah bin Saud, in the company of the Messenger of Allah, Saw Jinn (Demon) in the plains of Mecca, whose appearance and resemblance, according to his description, were like Jats. When Masruq Bin Abraha, the son of the king of Abyssinia, conquered Yemen, the Arab king Saif bin Dhaizen, appeared in the court of Khosrau Naushirwan and requested his help.

Khosrau Naushirwan asked Saif bin Dhaizen, who had conquered your country. Are they Abyssinians or Sindhis? Saif said, "O King, it is not Sindhis, but Abyssinians who have conquered." Khosrau sent eight hundred men to Yemen under the leadership of a horseman named Dharz in eight boats. Two of the boats sank in the sea, and the rest landed on the shore, attacked Yemen, and occupied it. After the Iranian conquest of Yemen, the deputy of Khosrau Naushirwan was nominated as Governor. Iran conquered Yemen in 575A.D, while the Messenger of Allah (peace and blessings of Allah be upon him) was born in 571A.D.

After Kusra' conquest of Yemen, the first Iranian ruler was Dharz, then his son Marzaban, and then his son Matanjan, but they were quickly deposed and Bazan was appointed as the

ruler. He remained the ruler there until the mission of the Prophet (peace and blessings of Allah be upon him) and converted to Islam in 6 or 7AH.

From that time on, the influence of the Asawarah began throughout Yemen and their numbers increased greatly. The Arabs called them Abna in their own terminology. Thus, the descendants of the Asawarah of Yemen came to be called the Abnae of Yemen. During the time of the Prophet, the Asawarah began to spread from Iraq to Yemen and the coastal areas and continued to rule in various places under the proxy of Kusra.

Ibn Muqraz has narrated that after the assassination of King Kusra, Bazan sent the news of his and his companions' conversion to Islam to the Messenger of Allah (peace and blessings of Allah be upon him).

It is written in the book of Sirah Al-Hamd Yah Wal Tariqat Al-Ahmada that when Bazan fell ill, his companions gathered around him and said, "Now we should make someone our leader." He advised them to follow this man (the Messenger of Allah) and convert to his religion and become Muslims.

Hazrat Bazan belonged to the Lodhi tribe of Pashtuns. When Alauddin organized the Pashtuns, he gave the name Al-Rudi to the Pashtuns of Mur-al-Rud, which later became Lodhi. Since Bazan's family belonged to Mur-al-Rud, they were included in the Lodhi tribe. It is known from Kamil Ibn Athir that Hazrat Bazan's family belonged to Mur-al-Rud, a city in Khorasan.

In the Ottoman era, in 31 AH, when Hazrat Ahnaf bin Qais conquered Khorasan and led an army against Marve-al-Rud, the ruler there, who was a relative of Hazrat Bazan, made peace, and the main reason for this peace was that he was relative of Hazrat Bazan.

The ruler of Marve-al-Rud wrote to Ahnaf that the reason for my peace was that Bazan became a Muslim.So he made peace with Hazrat Ahnaf for six hundred thousand rupees per year.

Allamah Balazri writes about the city of Hajar in Bahrain that the Messenger of Allah (peace and blessings of Allah be upon him) sent an invitation of Islam to the prisoners of Kusra in Hajar and imposed an annual jizya of one dinar on each of them until they converted to Islam. The non-Arabs of Hajar are called the Magian Hajar.

The Messenger of Allah sent this letter to the people of Bahrain. After the praise and thanksgiving, if you establish prayer, pay zakat, be kind to Allah and his Messenger, give a tenth of dates and half a tenth of grain, and do not make your children Magians, then you will have all the rights of the state in which you became Muslims. However, the Fire Temple will be under the control of Allah and His Messenger, and if you refuse these conditions, then you will be required to pay jizya. In response to this letter, the Arabs accepted Islam, while the Magians and Jews of Najm, instead of accepting Islam, made peace on the division of half of the grain and date harvest.

Hafiz Ibn Hajar wrote in Al-Asababah. That here in Oman, we received an invitation from the Messenger of Allah. It was written on leather. There was no man among us who could read

this letter. Finally, a boy read it and told us. The narrator says, I asked Abu Shaddad who was the ruler of Oman at that time. So he told me that a vassal of Kisra was ruling. The famous city of Najran in Yemen also had a large population of Indians during the time of the Prophet and the Arabs of Najran were greatly influenced by their lifestyle and clothing, etc.

In 10AH, the Messenger of Allah sent Hazrat Khalid to the Banu Harith tribe of Najran to invite them to Islam. At that time Pashtoon of Najran have joint Banu Harith. Hazrat Khalid invited them to Islam and they accepted Islam. The Messenger of Allah wrote to Hazrat Khalid that you should bring a delegation of Banu Harith to Medina. So he came to the court of the Prophet with a delegation of six men. This delegation included Qais bin Husayn, Yazid bin Abdul Madan, Yazid bin Mujbal, Abdullah bin Qarad, Shaddad bin Abdullah and Umar bin Abdullah. When the people of the delegation came to the Messenger of Allah and he saw them, he said, "Who are these people who are like the people of India?" It was said, "O Messenger of Allah, these are the people of Banu Harith bin Kaab."

When Hazrat Musa Al-Ash'ari besieged the city of Sousse in Iran, the Iranian army led by the Siah Aswar set out to confront the Arabs. But Siah Aswari saw that Sousse, like other areas, was also slipping out of the hands of the Iranian army, so he sent a message on behalf of his army to Abu Musa Al-Ash'ari that we wanted to make peace on certain conditions. Abu Musa said that these conditions were not necessary and refused to accept the conditions.

But when Hazrat Umar Farooq found out, he wrote to Abu Musa to accept the demands of the Aswari. So, it happened and the Siah Aswari along with his soldiers converted to Islam and remained with the Islamic army led by Abu Musa Ash'ari during the siege of Tustar.

Before that, in 17 AH, Abu Musa Al-Ash'ari fought in Ahwaz, and the Aswar and Jats there fought fiercely against the Muslims. Biladhari, quoting the statement of Shawas Adavi, writes that when we reached Ahwaz, we had a fierce battle with the Aswar and Jat group.

Siya Bija, Zabat and Andghar were among the prisoners of the Iranian army. The Iranians considered these soldiers as Sindhis and kept them in their ranks and gave them the status of prisoners of war. When these soldiers heard about the conversion of Asawara to Islam, they also became Muslims and came to Hazrat Abu Musa and he settled them in India like Asawara.

When Basra was established near Abla in the 14th century, there was a large number of Jats living with Banu Hanzala. When the Aswari of Iran converted to Islam at the hands of Hazrat Abu Musa Ash'ari, they also started living in Basra with these Jats and Siya Bacha. But when a large number of Iranian and Indian Muslims gathered, Bin Tamim drew them towards them. The Isawara went to Banu Sa'd and the Jats and Siya Bacha joined Banu Hanzala.

During the Battle of Jamal in 36 AH, the Jatt and Siabaja were assigned to guard the treasury of Basra. Abdullah ibn Zubair

ordered that the treasury be handed over to them, but the Jatt and Siyabaja refused to let Abdullah ibn Zubair hand over the treasury to them without the permission of Hazrat Ali. So, they killed all the Jatt and Siyabaja who were guarding the treasury and captured the treasury.

The Aswar spread from the city of Abla (Basr) in Iraq to the entire coast of the Arabian Gulf.

Tabari writes that the abundance of Asawera in Abla is estimated from the fact that when Ma'qaba ibn Azwan intended to go there, five hundred Aswars were guarding the city of Abla.

Kamil ibn Athir writes that Hazrat Utbah besieged the city for about a month and then five hundred Aswars from Abla came out to confront them. The ruler here was named Harmaz, who was himself an Aswar.

The Asawarah went on a campaign to Khorasan under the leadership of Abdullah bin Nasir and conquered many areas. In 29 AH, Hazrat Usman led a very organized and successful military campaign against the rebellion and rebellion of Sindh, Makran, Sijistan and Khorasan. Umair bin Usman conquered the area from Khorasan to Fergana in the north. Abdullah bin Umriyshi conquered the area from Sijistan to Kabul, and Abdullah bin Mu'mar Taymi captured the area from Makran to the Indus River. During the Ottoman era, Governor of Basra Hazrat Abdullah bin Aam waged jihad from Kabul and Sijistan to Sindh and Makran. New Muslim Asawara, Jat, and Siya Bacha participated in this war.

After completing the Iranian campaigns, these people reached Basra and settled there with the Muslims. Later, great scholars were born in Asawarah and Jat, including Musa ibn Sayyara Asawarah and Hazrat Salman Farsi. Astahri has written that Hazrat Salman Farsi was from the descendants of Asawarah.

There are many references to Asawara in Arabic poetry and literature. In which their bravery, battle-hardened character, and glory are described. The great poet Zubayani writes about a certain Asawara that he remained with seven of his ten dogs, while the remaining three were killed.

Abdullah bin Awsam used to say that the Jats are enough for the tribe of Abdul Qais, and the Asawarah are enough for us.

The Nabagh says that his night was spent in such a way that when the lightning flashed, it seemed that in the heavy fight, they were swords that Asawirah had taken out of their sheaths.

Provinces of Darius Empire

Herodotus writes that Darius the Great's empire consisted of 22 provinces. Each province had a governor who collected a fixed tribute from various nations. He generally collected tribute from neighboring nations in each province. Those who brought their tribute in silver were ordered to pay according to the Bahali talent; those who brought gold were given the Ubai measure.

The areas where the Pashtuns live today are mentioned by Herodotus in the seventh province of the empire of Darius the Great. He writes that Satagidi, Gandhari, Dadyake and Aprayte paid a total of 170 talents of tax.

We shed light on the history of the areas mentioned by Herodotus in the seventh province to find out what they are today and who inhabited there.

Gandahara

Gandhara was a kingdom in northwestern Pakistan and northeastern Afghanistan that existed from 800 BC to eleven Century. Gandhara was also called Peropamisus and its borders were bordered to south by Arakozia, Bactria to the north, Arya to the west, and Kashmir to the east. However, the borders of Gandhara changed at different times, and Swat was sometimes part of Gandhara and sometimes not. Gandhara is mentioned in the Rigveda, and the area from Kabul to the Indus is repeatedly mentioned as Gandhara.

The capitals of Gandhara also changed at different times and were Kapsia (Bagram), Pushkalavati (Charsadda), Takshashila (Taxila), Purushapura (Peshawar), and finally Udab Handa Pura. Gandbara consisted of the valley of the Kabul River, which was part of India and not Iran.

Gandhara was a very old kingdom. And there is a mention of Gandhara in the Rigveda, a book of Atharvaveda from 1200 to 800 BC.

The old name of Gandhara was Janapada and its founder was Gandhara, son of Aruddha, brother of Lord Roma and a native of Kausala. Gandhara was a descendant of Yayati and belonged to Druhya, a tribe of the Didi Aryans in India, who was a famous king of the Rigvedic period. His two sons were Tak Shashela and Pushkarvati.

During the Mahabharata period, Suola was the king of Gandhara. His son Sakuni became king after him. His sister was the wife of Dharbata-Yatashtar, the king of Kuru, and the mother of Duryodhana.

The rule of Nagtakshak overTakshashela was defeated by the Kuru king Janamajaya and almost all the Naga tribe, who worshipped snakes, were killed.

The Kuru Pancala dynasty ruled here between 600-800 BC. In the 5th century BC, the Persian Shishunaga dynasty ruled here. The Bastun inscriptions, written by Darius in 519 BC, refer to Gandhara as Bactria and Thatta Gush.

It is written with. Puro Shapora (Peshawar) and Takshashila (Taxila) were famous cities of this region. Herodotus writes that Gandhar was included in the seventh province of the Achaemenid government, the other districts of which were Satgadiya, Dadekey and Apratie.

Darius sent ScyLax to explore the eastern part of his kingdom. ScyLax began his journey by the banks of the Kabul River. At that time, the governor of Gandbara was Maga Bazes,

From 520 to 326 BC, Gandhara was ruled by the Achaemenid dynasty. When Alexander the Great conquered Gandhara, Pushkarasakti, was the ruler of Gandhara on behalf of Bambisera.The king of Magadha. Alexander the Great incorporated Gandhara and Kamboja into the Persian Empire. According to Greek historians, at the time of Alexander the Great's invasions, Hyparch Kubhesha of Kabul and Hastin of Charsada and Abhi were the rulers of Taxila respectively. At that time, the king of Kamboja was Ashuajit, while the king of Masaga was Assakenes.

Alexander the Great captured Kapisa in January 320 BC and from 329 to 327 BC Alexander fought in Bactria and Sogdia. In 326 BC Alexander returned to Gandhara. From here Alexander moved east along the Kunar River and reached Swat. In Gandhara the Greeks conquered an important city called Peucelaots (Charsadda). Greek historians write that the Gandhara towns were surrounded by brick fortifications. They fought with spears and arrows and their leader wore armor. Here the nobles ruled one after another. They would lock their

dead in wooden coffins and bury them in the mountains near the town.

Alexander died on 11 June 323 BC and his kingdom was divided among his generals.

Gandhara, along with other eastern provinces, was given to the Seleucids, who became the first king of the Seleucid Empire.

In 304 BC, Seleucus ceded the eastern provinces of his kingdom to Chandragupta under a treaty, and Chandragupta gave Seleucus 500 elephants. Thus, Gandhara became part of the Mavrya kingdom.In 300 BC, the Satavahana dynasty of the Mavryan government established a government in Gandhara

In 321 BC, the southern regions of Afghanistan were also included in the Mauryan kingdom in a battle with the Seleucids under Nicator. The Mauryan ruler Ashuka (272–232 BC) conquered the entire subcontinent. He converted to Buddhism and converted most of the people of the region to Buddhism. The Mauryan dynasty ruled the region from 321 BC to 180 BC.

In 180 BC, the Greco-Bactrian ruler Demetrius I also conquered Gandhara and Punjab. In 184 BC, the Greco-Bactrian ruler annexed Dranjania, Gandhara, and Punjab to his empire. Euthy Demus, the son of Demetrius, ruled Gandhara, Arakozia, Punjab, and Delhi. Demetrius ruled from 184 to 170 BC, and after his death, the kingdom was divided among his sons.

Later, Manindra separated Gandhara from Bactria and established an Indo-Greek kingdom in the region, and he became the ruler of this Indo-Greek kingdom. He ruled from

Taxila and Sialkot. King Manindra reunited the Greco-Bactrian kingdom in 125 BC. After Manindra's death, his kingdom was divided into forty small kingdoms.

Before the end of the 2nd century BC, the Saka tribes began to arrive, and in 130 BC the Saka sacked the Greco-Bactrian kingdom, occupied Dranjania, and settled in what is now Sistan. In 110 BC the Saka began to invade India and entered the southern Indus Valley. In 80 BC the Saka ruler Mavez established the kingdom of Saka in Gandhara.

In 90 BC, the Parthian rulers occupied eastern Iran and established rule over Afghanistan in 50BC. In 7 AD, Indoparthian ruler Gandophares, whose capital was Taxila, began attacking Gandhara, and the Parthians eventually captured Gandhara.

In 40AD, the Christian missionary Apostle Thomas came to India and the Parthian ruler Gandophares was influenced by his preaching and converted to Christianity. Parthian ruled from 7AD to 25AD.

In the 3rd century BC, the Kala Bhras dynasty of the Kushans, a tribe of the Yuezhi people, established a government.At that time, the battles between the Sakas and the Parthians were going on in Gandhara when the Kushans invaded and conquered the entire region of Gandhara. The famous ruler of the Kushan tribe was Kanishka, who ruled from 127 AD to 170AD. Arakozia was under the rule of the Zardisht religion, while Gandhara came under the influence of Indian civilization. The Kushan period was the prosperous period of Gandhara. Kanishka was a follower of Buddhism and Buddhism spread very

rapidly during his time. He started making statues of Buddha for the first time. Among these statues was the famous statue of Bamiyan, which was destroyed by the Taliban in 2001. Kanishka had built a 400-foot-high tower in Peshawar, which was later demolished by Sultan Mahmud Ghazni. The Kushans ruled from 75 to 230 AD.From 230 to 440 AD, Gandhara was part of the Iranian Sassanid Empire.

A Chinese traveler named Faxian visited the area in 1400. At that time, the language of the area was Prakrit and Buddhism was very advanced.

In 520A.D, another Chinese traveler, Song Yun, visited the area, which was then ruled by Lealia and had been devastated by the White Huns.

Xuanzang visited the region in 644. At that time, Gandhara was ruled from Kabul. Buddhism was in decline and Hinduism was flourishing.

In 451CE, the White Huns occupied this area and established the Gujar Pratihare rule. The White Hun was ruled by a Gujar tribe man named Toramana, who was a tributary of the White Hun. After Toramana, his son Mehrgul became the ruler, but the local kings defeated him and ended his rule. The White Huns ruled here until 565 CE. From 565 to 644 CE, Nezak ruled here from Kapisa (Kabul) and Abandpura (Hand).

Researcher Ahmad Ali Kahzad writes that the inhabitants of Gandhara traveled to the Arghandab valleys from the eastern

regions of the Kabul River several times. These occurred in the 5th and 6th centuries AD.

In 644AD, the Arabs conquered Iran. But they failed to establish permanent rule over Kabul and Gandhar, and Gandhar was ruled first from Kabul and then from India.

In 650A.D, Gandhara was captured by the Turkic kings with the help of the Sassanid government, and until 870A.D, the region remained under the rule of the Turkic Shahs, who ruled from Kabul.

In the 10th century AD, the last king of the Turkic Shahs was imprisoned by his enraged minister, Kallar, and laid the foundation for the Hindo-Shahia government. Among the kings, after Kallar, Raja Samand, then Kamalo, then Bhimpal, then Asatpal, and after them, Jaypal became the king. Jaya Pala's rule extended from the west of Kabul to the Sutlej River. But he was defeated twice by Sabuktagin in Kabul and then Sultan Mahmud inflicted successive defeats on him. Jaya Pala could not bear the humiliation and committed suicide. After that, his son Ananda Pala became the king and shifted the capital to Nandana. In 1021, his last ruler, Trilo Chana Pala, was assassinated by his own men, ending his rule.

In the 11th century AD, Muslims established a government in Gandhara, and after Sultan Mahmud captured Gandhara, Indian elements began to disappear, and then Shahabuddin Ghori brought Pashtuns from Afghanistan and settled them in these areas, ending the Gandhara Empire.

Paktia / Apraite

Paktia was located west of the Indus River and east of the Arakozia, covering the area from Kurram to Gundhara. This area is roughly the same as what is now the province of Loea Paktia in Afghanistan. Spanta Gunagiri (White Mountain) was located in the middle of Paktia and this region extended to the Indus Valley. The Greek historian Ptolemy writes that Paktia was located south of Paro Pamiz (Gandhara) and this area was the homeland of the Paktians.

The people of this region belonged to the Paktins, a group of Indo-Aryans. The Indo-Aryans were primarily divided into many groups, which included (1) Bharata, (2) Yadu and (3) Paktians.

The five subtribes of Paktin were (1) Paktha (2) Siwa (3) Bhalana (4) Liana and (5) Wishan. The Paktian raised elephants and used them in wars.

Herodotus writes about the Paktians in Chapter III, 102, that the Paktians wear leather-clad and had their own bows and arrows. They were leaded by Artenites son of Athamanars.

Herodotus writes that besides them there are other Indians who live on the borders of the city of Kaspa-Turus and the country of Pictou. These people live to the north of the other Indians and their ways of life are almost like the Bactrians. They are the most warlike of all the Indians. Herodotus further writes that Darius discovered most of Asia. He sent many men whose truth could be trusted. Among them was include Ravandaskaleks. These people set out from the city of Kaspa-

Turus and the country of Pictovet. They went eastward along the flow of the river. Then they turned westward. And after a journey of ten months, they reached the place from where the king of Egypt had sent "Phoyensenshu" to circumnavigate Leva Africa. At the end of this journey, Darius conquered the Indians and brought the sea into their utilization.

The city of Kaspa-Taurus is mentioned in the writings of Hecatacus, a geographer and chronicler of Miletus, written in 500 BC, even before Herodotus, but in this writing, Kaspa-Taurus is located in Gandhara, while Herodotus gives the location of Kaspa-Taurus in Pictovek. Kaspa-Taurus or Piscaporas was the name of the present city of Peshawar, which the Chinese traveler Huan Tsang wrote as Polo-Sha-Polo.

The Ragvid states that a battle broke out between the king of Paktia, Turvayana, and another king, Shyavana, the son of a great chieftain and poet. Shyavana, to please his lord, decorated the altar with incense so that he could win over the Paktias, but Indra rejected his sacrifice and Turvayana won the battle. The Turyavana also won a battle against the alliance of Aryan kings, which included Kutsa, Atithigiva and Ayus. The Paktis also participated in the battle against Sudas at the Battle of Dasarajna.

Herodotus mentions another Pictovek with the Armenians. He writes in Chapter III, 93, that 400 talents were collected from the Pictovek and Armenians. This is the thirteenth province. He further writes that the Pictovek were dressed in fur coats and armed with their own bow and dagger. But this Pictovek was not the region that was the homeland of the Pakthians and was

located in the west of India, but this region was located near Armenia.

When Herodotus mentions the seventh province of the Achaemenid government in the east of Iran and the west of India, he writes that the Satagidi, Gandarii, Dadyke and Apraeti, who were counted together as one, paid 170 talents. This is the seventh province. Herodotus mentions Apraeti in the seventh province and does not mention the Pakthian, although the largest tribe among the tribes that inhabited this region was the Pakthian.

When the Persian king Xerxes gathered an army to attack the Greeks, it included troops from all nations. But Herodotus, while mentioning only the Paktians, writes that the Paktians were dress in percoats and had the bows and arrows of their country. They were led by Arti Neith, son of Athamanars. There is no mention of the Apraeti in Xerxes' army.

Where Herodotus mentions the Pakhtines, he mentions the Apraeti, and where he mentions the Apraeti, he does not mention the Paktians. This shows that the Apraeti and the Paktians are two different names for the same people, or The Apraeti were the largest and most important tribe of the Paktians, and in Herodotus's seventh province, the Apraeti refer to the Paktian tribes.

Ptolemy also mentions the Apraeti in the same place where the Paktians lived. He writes that the inhabitants of Aracoxia are called Arachoti, who are ethnically Paktians. He mentions several tribes and writes that to the north of Aracoxia are the

Pargatac or Apraeti, while to the south are the Sidri, Eoriate and the Rheplutae.

The old historians also mention these tribes by the name of Par Gyati. They write that the boundaries of Gandhara (Paropamisus) meet Arakozia and Dranjania in the south, Bactria in the north, Arya in the west and Kashmir in the east. Among the tribes that live here, the Cabalitae live in the north, the Parsi in the west, the Ambautac in the east and the Par Gyatae in the south. But where these historians mention Par Gyati, Ptolemy mentions the Paktians. He writes that the Paktians live in the south of Paropamisus (Gandhara). It is clear from the writings of these historians that Paktians and Apraeti are two different names for the same nation.

Most historians, including Griesen, believe that the Paktians were the same people who are now called Pashtuns. He presents two pieces of evidence in support of this theory. One is that there is a similarity between the names Pashtun and Paktin and the other is that the Pashtuns now live in the same place where the Paktians lived. But as far as the similarity in names is concerned, it is just a coincidence and thus the names of many nations are similar to the name Pashtun. The second is that the Pashtuns live in the place where the Paktians lived, so it is true that the areas where the Paktins lived before are now inhabited by the Pashtuns, but in the first century BC the invasion of the Scythians people from Central Asia drove out the old inhabitants of these areas who moved across the Indus River and various tribes of the Scythians settled here.

There were three major groups of Indo-Aryans, including the Bharata, the Yadu and the Paktin. Among them, the Paktin lived west of the Indus River. These three groups were of the same race and ethnicity. Their culture, language, customs, and religion were all the same. Therefore, if we consider the Paktins as Pashtuns, then we will also consider the other Indo-Aryans, including the Bharata and Yadu, as Pashtuns.

The Pashtuns have no relation to the Paktians. Their race, religion, language and customs were all different from each other. The Paktians spoke Prakrit and the Pashtuns spoke Pashto. Before the arrival of the Sakas, Pashto was not spoken in Afghanistan. The Pashtuns were fire worshippers and the Paktians were Hindus. The Paktians were. raised elephants and used elephants in wars, while the Pashtuns were not familiar with elephants and used horses for all work, which is why they were called "Aswak".

The suntribe of Paktine, Paktha, Seva, Bhalana, Alia and Veshan are not found in the Pashtun dialect, but are included in the Indo-Aryan tribes. The Paktians were Hindu Aryans, while the Pashtuns were related to the Bactrian.

Thus, the Paktians and Pashtuns were different people from each other, and the Paktians were not the people who are called Pashtuns, but rather the Paktians or Apraetis or Indo-Aryans, who had migrated across the Indus River after the arrival of the Pashtuns in this region in the first century BC.

Dadike / Dard

These people are mentioned by the ancients as Darada, by Strabo as Deradi, by Paltane as Darda, and by Herodotus as Dadeke. In the sacred books of Zoroastrianism, Zand and Avesta, they are mentioned as Daqi. They are also called Drokya and Shen, and their homeland is called Dardiya and Dardistan. These people are today called Khositani.

The "Dard" or "Devanagr" were a group of people who inhabited the northeastern part of Gandhara in ancient times, including the northern regions of Pakistan, Swat Kohistan, Chitral, Kashmir, and northeastern Afghanistan.

These are the same people who lived in Central Asia and at the time of the migration of the Aryans their tribe migrated towards the south. When the war broke out between the Aryans, this tribe fought under their famous king Devdasa. They lived in the areas adjacent to the Gandharis and were allies of each other. In the books of Dara Azam there is a mention of twelve of their tribes and all the twelve tribes have different languages.

During the Saka and Kushan periods, the Dard people had close ties with the centers of international civilizational contact, Taxila, Peshawar, and Kabul.

Apart from Buddhism and Brahmanism, they have traces of ancient Hindu-Aryan religion. According to Parpola's research, the Dardi people are ancient Rigvedic people and are the linguistic heirs of the old Rigvedic culture. They were expelled from Swat by the Asakin or Masaga (Rajputs).

During the Swat period, their religion was similar to that of the Kailash people, but today the majority of them are Muslims. While a few people among the Kailash people of Chitral still adhere to their old religion.

When the Pashtuns settled in Swat, they were called Swatis. There were frequent battles between the Swatis and the Dards.

Dardu is a monolingual language of the Indo-Aryan languages. Other languages of this branch include Pashaya, Chitrali, Kohistan, Sheena, and Kashmiri.

Satagydia

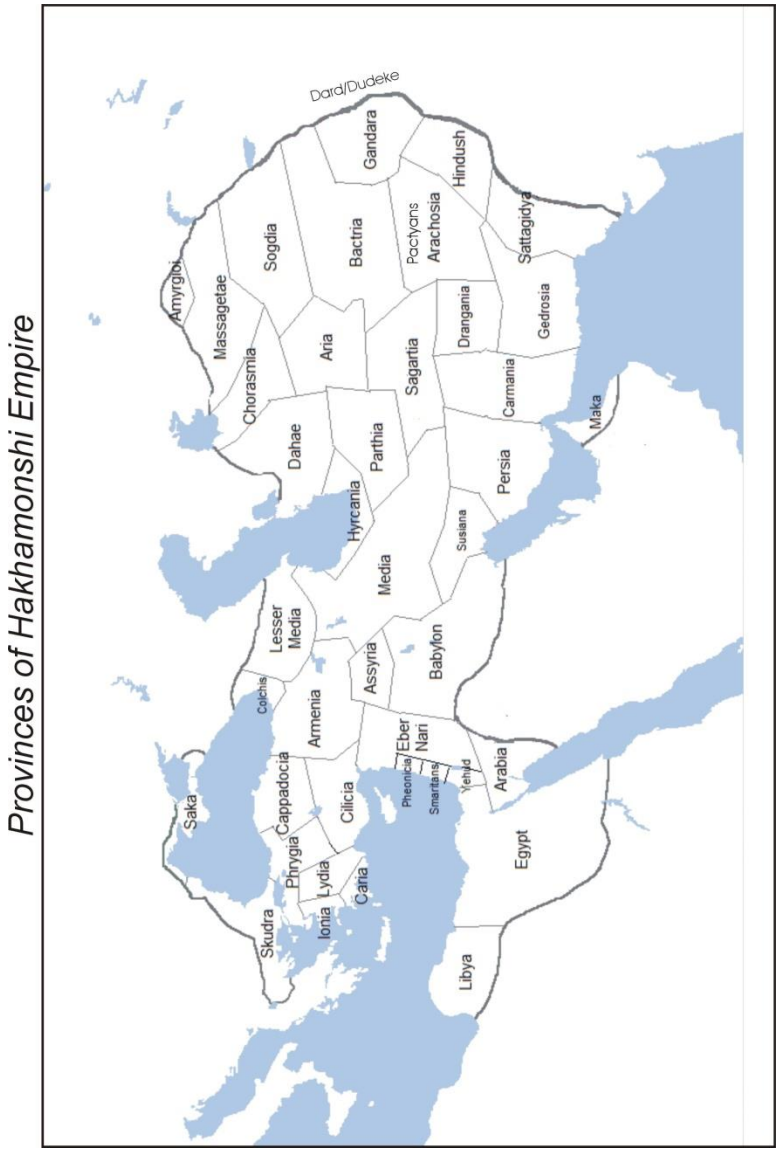
Satagid or Thatha Gosh was a southern province of the Indo-scythians kingdom, located on the banks of the Indus River, east of the Kirchar Mountains, and is now part of the present-day Sindh province. Satagidia was bordered by Geed Rusia to the west, Arakozia to the north, and Aberia to the south.

The first mention of Stagidiya is in the Baheston writings written by Darius I in 521 BC. Darius the Great writes that when he was in Babylon, the provinces that revolted included Persia, Mesopotamia, Media, Syria, Egypt, Parthia, Marjana, and Stagidaeya. This revolt was suppressed in 515 BC.

Herodotus described the Satagidia in the seventh province of the Achaemenid Empire and associated it with the Gandhara,Dadke and Apraiti.

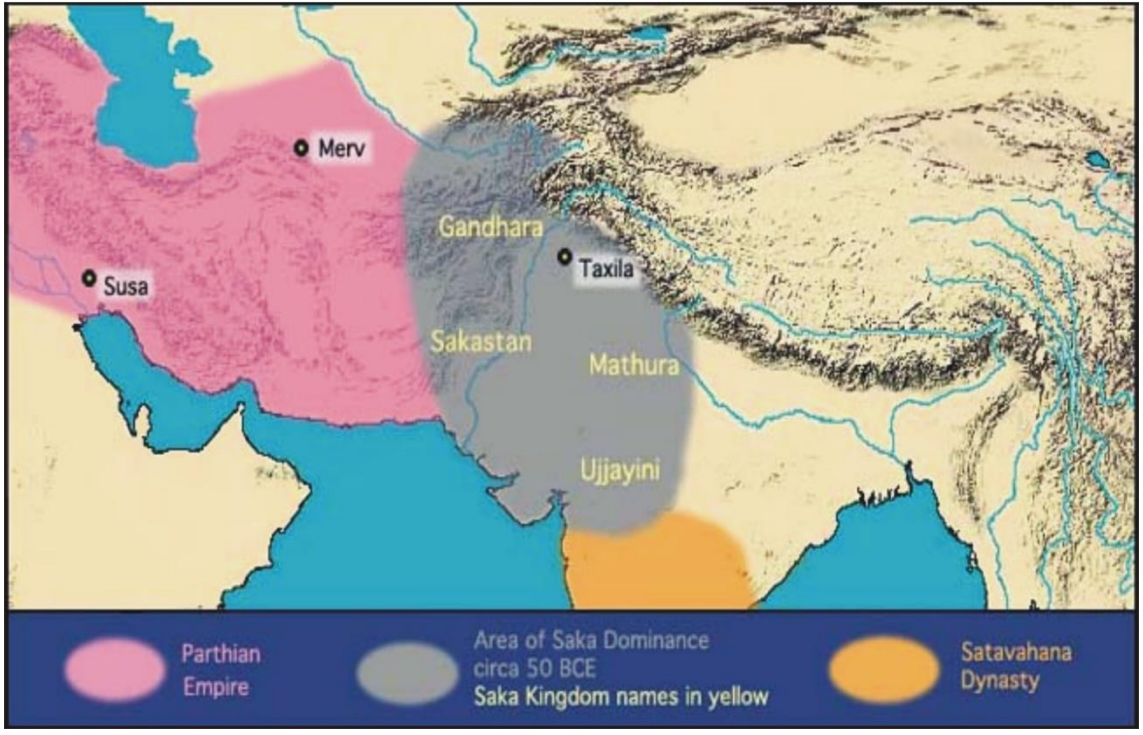
The Daiva inscription on the tomb of Darius in Naqsh-e Rustam and the Daiva inscription of Xerxes also identifies Satagidia as a province of the Achaemenid government.

It disappears from the scene after 480 BC. I think the Satagidi were the people who are now called the Brahvis.

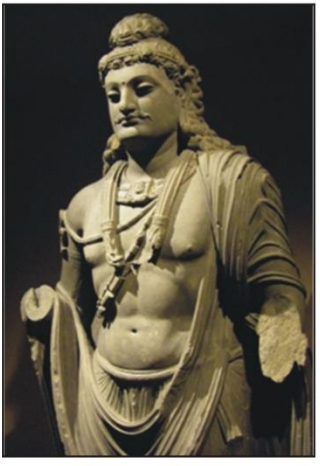


Provinces of Hakhamonshi Empire

Gandhara


Merv
Gandhara
Taxila
Susa
Sakastan
Mathura
Ujjayini
Parthian Empire
Area of Saka Dominance circa 50 BCE
Saka Kingdom names in yellow
Satavahana Dynasty

Gandhara Art

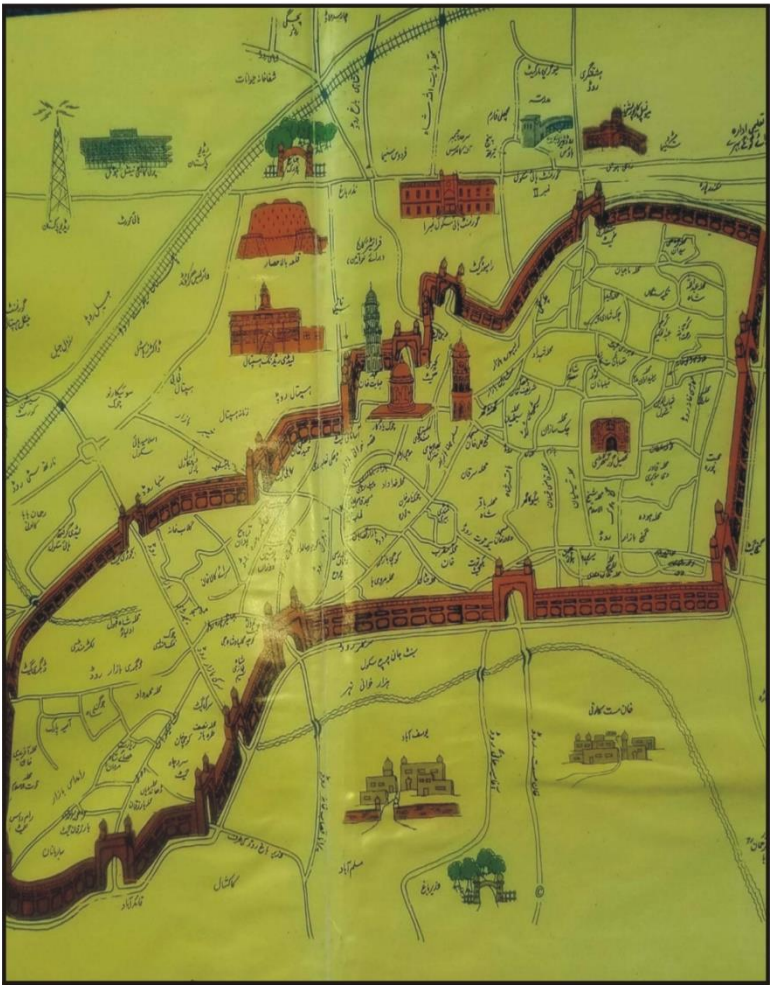


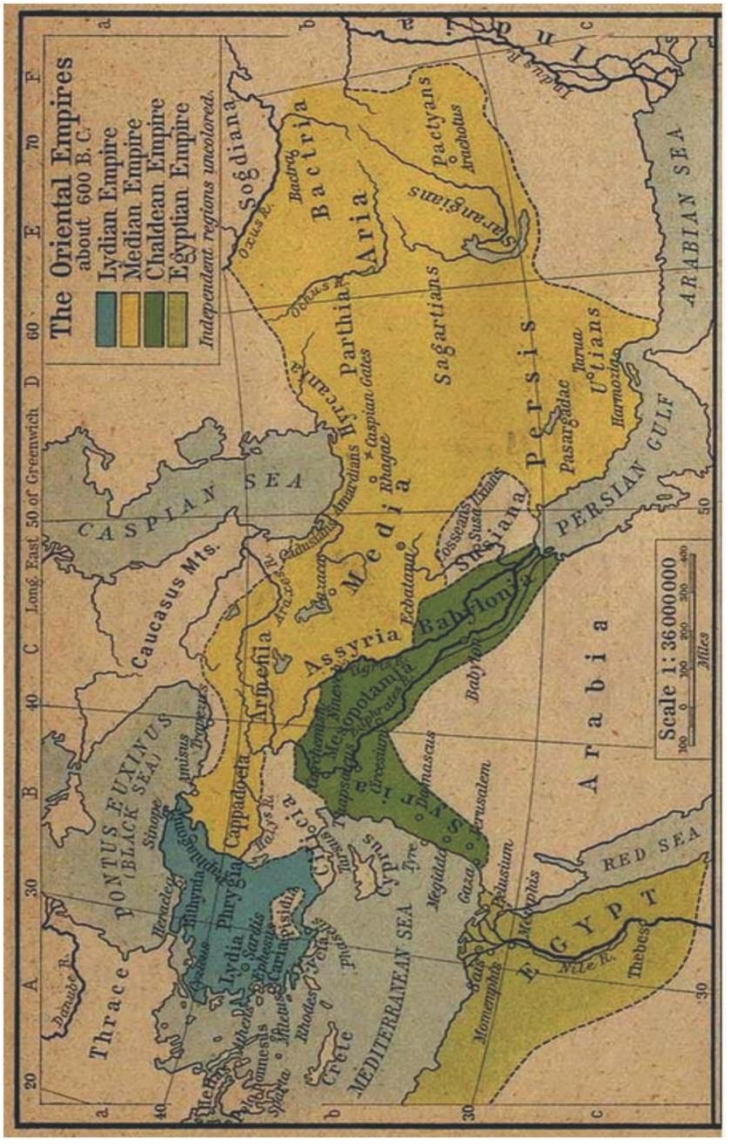






Peshawar at the time of English Empire




The Oriental Empires
about 600 B.C.
Lydian Empire
Median Empire
Chaldean Empire
Egyptian Empire
Independent regions uncolored.
Scale 1: 36000000
Miles
CASPIAN SEA
PERSIAN GULF
ARABIAN SEA
RED SEA
MEDITERRANEAN SEA
Caucasus Mts.
Media
Assyria
Babylonia
Susiana
Persis
Arabia
EGYPT
Sogdiana
Bactria
Aria
Parthia
Sagartians
Pactyans
Thrace
PONTUS EUXINUS
(BLACK SEA)
Lydia
Phrygia
Cappadocia
Armenia
Cilicia
Crete
Cyprus
Palestine
Mesopotamia
Arabia
Persis
Caspian Gates
Susa
Babylon
Ecbatana
Rhagae
Tyre
Jerusalem
Damascus
Memphis
Thebes
Nile R.
Oxus R.
Indus R.
Euphrates R.
Tigris R.
Danube R.

Paktia

Pashtun Residential areas in Ancient times

Pashtuns have settled in different areas in ancient times and then due to internal conflicts or external pressure, they left these areas and migrated to other areas and settled there. Since these areas are mentioned repeatedly in the history of Pashtuns, we present a brief introduction to these areas for the information of the readers.

Greater Khurasan:

Greater Khorasan consisted of Tranoxiana, Sogdiana, and Sistan, which extended to India and included Persian Iraq. The areas included in Khorasan. It includes the present-day regions of Afghanistan, Balkh, Herat, and Taloqan, the regions of Mashhad, Nishapur, and Sabzivar in Iran, the regions of Merve, Nisa, and Ayord in Turkmenistan, and the regions of Samarkand and Bukhara in Uzbekistan. Khorasan was previously a province of the Achaemenid Empire. It was conquered by Alexander the Great in 330 BC. After Alexander's death, Khorasan came under the control of the Greek Seleucid Empire in 305 BC. However, after the attacks of Chandragupta, the Greeks and Chandragupta ceded the southern region of the Hindu Kush to Chandragupta under an agreement between the Greeks and Chandragupta.

In the 2nd century BC, the region was conquered by the Arsas dynasty, who belonged to the Parni tribe of the Dahaks, and Khorasan became a province of the Parthian government.

In 208, when the Sassanids defeated the Parthian government and occupied the rest of Iran,

Khorasan was incorporated into the Sassanid government. During the Sassanid period, Khorasan included Nishapur, Herat, Marw, Faryab, Taloqan, Balkh, Bukhara, Bad Ghes, Abiward, Gharjistan, Tus, Sarakhs, and Gorgan.

When the Arabs conquered Iran in 647 AD, Khorasan was divided into four parts: Nishapur, Merv, Herat, and Balkh.

Until 2000 BC, the people of Iran were Indo-Iranian, but later various nations came and settled here, until Genghis Khan settled a large number of Mongols here in the thirteenth century AD.

After the Arab occupation, the first movement against them was led by Abu Muslim Khorasani. He was killed by the Abbasid Caliph Al-Mansur.

The first independent government in Khorasan was established by Tahir Foshanji in 821 CE. Other dynasties that ruled Khorasan included the Saffarids of Zaranj from 1861 to 875A.D, the

Samanids from 875 to 963A.D, the Ghaznis from 963 to 1167A.D, the Saljuqs from 1167 to 1194A.D, the Ghurids from 1194 to 1212A.D, the Khwarzams from 1212 to 1370A.D, the Timurids from 1370 to 1506A.D, and then the Shia Safavid dynasty ruled Khorasan from the 16th to 18th centuries. In 1717A.D, the region was captured by the Ghilji Afghans and made part of the Hotaks dynasty. After the assassination of Nadir Shah in 1747A.D, Ahmad Shah Abdali annexed a large part of Khorasan to Afghanistan.

Khorasan was a culturally important province. During the Parthian rule, the language here was Parthian, but after the Sasanian occupation, Persian replaced Parthian in Khorasan.

Before the Mongol invasion, Khorasan was the cultural center of Iran. Persian literature flourished here. And famous Persian poets, including Ferdowsi, the author of the Shahnameh, were from Khorasan.

Khorasan produced great scientists, including Abu Ali Sina, Al-Farabi, Al-Biruni, Omar Khayyam, Al-Khwarizmi, Abu Shahr, Al-Fraghan, Abu Wafa and Nasiruddin. Great scholars, including Ahmad ibn Hanbal, Imam Abu Hanifa, Imam Bukhari, Imam Muslim, Abu Dawood, Al-Tarndi and Al-Ghazali, etc., belonged to Khorasan.

Most of the people of Khorasan were Zoroastrians, but in addition to them, there were also followers of the sun, Christians, Jews and Buddhists. Their big fire pit was in the city of Sabzivar in Iran, which was called Azer Barzinmeghr. When the Arabs conquered Iran, the people of Khorasan gradually converted to Islam.

Khwarzam:

Khwarzam was a lush region on the banks of the Amu River in Central Asia, bordered by the Aral Sea to the north, the Kyzylkam Desert to the east, the Karakoram Mountains to the south, and the Ustyurt Plateau to the west. The region is now part of modern-day Uzbakistan, Kazakhstan, and Turkmenistan. Khwarzam was a powerful state north of the Amu River. It was

surrounded by nomads and protected by horsemen and armour.

The Median kingdom ruled here until 550 BC. From 550 BC to 330 BC, the Achaemenid dynasty ruled this area.

In 330 BC, Alexander the Great conquered Khwarzam. emissary the king of Khwarzam urged Alexander to attack the kingdom of Liberia, west of the Caspian, but he refused. After Alexander's death, Khwarzam became part of the Seleucid and then the Greco-Baccarian empires.

In 150 BC, the region was conquered by the Scythians, and the region was successively part of the Saka, Parthian, and Kushan empires. Then the Sassanid kings of Iran conquered Khwarazm. In 305 AD, the Afrighids dynasty established rule in Khwarzam.

In 712, the Arabs conquered Khwarzam. But in the 8th century AD, the Afrighid king converted to Islam and he ruled over Khwarzam as a vassal of the Arabs. In the 10th century CE, the Mamunids, who settled in Gurganji, a region on the left bank of the Amu River, achieved economic and political prosperity. This family took over the Khwarzam kingdom in 995A.D, ending the last non-Khwarzam rule, and assumed the title of Khwarzam Shah. By the early 13th century CE, the rule of the Khwarzam Shahs had been established over all of Persia, with Alauddin Muhammad Khwarzam Shah as their most famous king.

Between 1218 and 1220A.D, Genghis Khan invaded Central Asia and destroyed the Kara Khanate and the Khwarezm Shah regimes.

During the Arsacid and Seleucid empires, Khwarzam retained its independent status, but during the Kushan, Hephthalite, and Greco-Turkic periods, Khwarzam was a vassal state. The East Iranian language was spoken in Khwarzam. It was similar to the Sugdian language. But after the Mongol invasion, it was replaced by the Turkic language, which was called the Khwarzam language. Gradually, the Turkic language and culture began to influence Khwarzam, and Iranian features began to disappear. Today, the full Turkic language and culture are prevalent here, but the Khwarzam language was spoken in the areas of Hazar Asp until the 14th century AD.

Arachosia:

Arachosia was an eastern province of the Achamenid kingdom, which was incorporated into the Achaemenid Empire during the reign of Cyrus the Great from 559 to 530 BC.

The Arachosia were located west of Dranjinia, southwest in Helmand, north in Gandhara, and east in Satagidia.

The capital of the Arachosia was Kapisakanis, now called Kandahar. Its central region was Arghandab, located in the south of present-day Afghanistan, and extended east to the Indus River.

In old Persian books, this area is called Hrvut, which is a synonym for the Sarasvati of Sansakrit. The main city of Arachosia was Alexandria, which is near Kandahar. Some historians consider Alexandria to be Kandahar, but a clay plate has been found there, the inscription of which shows that Kandahar existed before the arrival of Alexander, from where trade with Iran was carried out.

Isiderus wrote that Alexandra Polde was the capital of Arachosia. He writes that Arachosia is called by Parthians the White Indians. Among their cities are Biyt, Pharsana, Demetrais, Chorochood,and then Alexandria Poli which is the capital of Aracoxia. Beyond it is the Arachotus River.

Ptolemy mentions a city in Arachosia, which he calls Arachoto. Elder and Stephen write that its proper name was Cophen. Havant Sang writes its name as Koefu. This city is now identified with the city of Arghandab, which is located northwest of Kandahar.

Ptolemy, while mentioning several tribes of Arachosia, writes that to the north of Arachosia are inhabited by the Pargyatae or Aparyatae, while to the south are inhabited by the Sidri, Rhopluta, and Eoriate. Arachosiaq is mentioned repeatedly in the writings of Darius the Great and Xerxes. Decorative items for Darius' palace, which was located in Susa, were brought from Arachosia.

The Achaemenid governor of Arachosia, Vivana, defeated the Iranians three times. The inhabitants of Arachosia were called Aracheti or Arakozami, who were ethnically Bactrian. The religion of the people of Arachosia was Zoroastrian, but some worshipped Zun, whose idol was made of gold and whose eyes were made of rubies.

When Cambyses, the son of Cyrus the Great, died in 522 BC, the Arachosian supported

Vahyazdata, who claimed the throne. But the Arachosian governor, Vivana, who was loyal to Darius the Great, defeated Vahyazdata in two battles, one on 29 December 522 BC and the other on 21 February 521 BC.

Under the Achaemenid government, Arachosia and Dranjinia were under one governor.

Alexander the Great conquered Arachosia in March 329 BC and built a city near Kandahar, which he called Alexanderia. After Alexander's conquest, he appointed one of his generals as governor of the region. After Alexander's death, the region became part of the Seleucid Empire. He later ceded the region to the Mauryan Empire in 305 BC under a treaty.

In 185 BC, the Sunga dynasty overthrew the Mauryan government. But the Greco-Bactrian government again took control of Arachosia. In the middle of the 1st century BC, the Saka expelled the Indo-greek from Arachosia and incorporated the region into Sakistan. After Saka, the Indo-Parthian captured Arachosia.

In 420A.D, the Kheonatian expelled the Kushans and established the Kidarites government. Kheonatians were defeated by the Hephthalites in 460A.D. The Hephthalites were driven out of Arachosia by a joint Iranian and Turkish army in 565A.D.

In 870 A.D, the Hindu Shahi rulers established their rule over this region. In the 11th century AD, Sultan Mahmud Ghazni captured this region.

Gorgan (Hyrcania):

Gorgan was a stronghold of the Pashtuns, which is written as Varkana in the books of Darius. This area was located south of the Caspian Sea. To the south of the Caspian was first Dahistan, then Gorgan, and then Parthia.

Ahmad Ali Kehzad writes that Hyrkinia and Parthia were the names of two provinces in the northwestern region of Aryana. They encompassed the territory extending from the Hari Rud to the shores of the Caspian Sea, from where the border of Madia begins.

Today, this region is located in a part of Gilan,Mazandaran,Gulistan and Turkamanistan. During the time of Cyrus the Great, this region became part of the Iranian government, but it was not a separate province, but rather part of the Parthian province. Therefore, this region is not mentioned as a separate province in the books of Darius and Xerxes.

Gaumataki, who was not related to the Bama Achamenid dynasty, took control of the area. But Darius captured the area in 522 BC and killed Gaumataki and gained control of Gorgon. In 522 BC, the Median leader Phraortes attempted to seize power and this revolution spread to Armenia, Syria, Parthia, and Gorgan. But in Parthia, the Persian army, commanded by Darius' father Hystaspes, held its ground. In March 521 BC, the Parthians and Gorgan attacked the Persian army but were repulsed. Darius then sent troops to support his father.

When Alexander the Great invaded Iran, the Battle of Gaugamela, fought in October 331 BC, he mentioned

Hyrcania.When Alexander defeated and killed the last Sassanid king of Iran,Darius III, in August 329 BC, most of the Iranian princes fled to Gorgan, where they surrendered to the Greek army. After Alexander's death, Gorgan became part of the Seleucid Empire.

Later, Arsaces, king of the Dahaks, incorporated Gorgan into his empire. Gorgan was located between his native Dahakistan and Parthia. The Arsaces rulers would reside in Gorgan during the summer.

The 180-kilometer-long wall that Alexander built, with 40 towers on it, was built to protect against the people of Gorgan.

After the Arsacids, Gorgan was captured by the Sassanids and remained part of the Sassanid government until the arrival of the Arabs. After the defeat of the Sassanid government, most of the Sassanid rulers fled to Gorgan and settled there permanently. However, due to Gorgan's geographical location, the Arabs did not attempt to attack Gorgan.

Jedrosia:

Jedrusia was a coastal region of present-day Balochistan, now called Makran. Jedrusia was located south of Arachosia and Dranjinia, east of Carmania, and west of the Indus River. Jed Rusia was a dry region. In the Bronze Age, a small number of people lived here in fertile areas and hunted fish, which is why the Greeks called them fish eaters.

The capital of the Jedrosia was Pura, which may be the modern city of Bhanbhur. This area was conquered by Cyrus from 559 to 530 BC.

Jadrusia became more famous in Europe at that time. When Alexander's army was returning through the Jadrusia desert, a third of Alexander the Great's army and livestock were killed during the journey.

Drangiana:

Dargiana, called Zarangians by the Iranians and Drangiana by the Greeks, was a division of the Achaemenid Empire. It was bordered by Arya to the north, Carmunia to the west, Jad Rusia to the south, and Arachosia to the east. The area was located around Hamunlake and the Helmand River and was irrigated by the Helmand River.

The capital of Drangiana was Zarankah, believed to be the Dhanghulaman of Achaemenid empir located southeast of Zabul in Iran. Another famous city was Prophthasia, now Farah in Afghanistan. It was inhabited by an ancient Iranian people, whom Greek historians call Zarangians. The region was first conquered by the Medians and then incorporated into the Persian Empire by Cyrus the Great. Arachosia and Drangiana were ruled by one governor and the governor of Arachosia was also in control of Drangiana. In 329–330 BC, the region was conquered by Alexander the Great. In 323 BC, the region was ruled by Stasan of Soloi. In the 4th century BC, the region was part of the Seleucid Empire, and Stasanders was appointed ruler of the region.

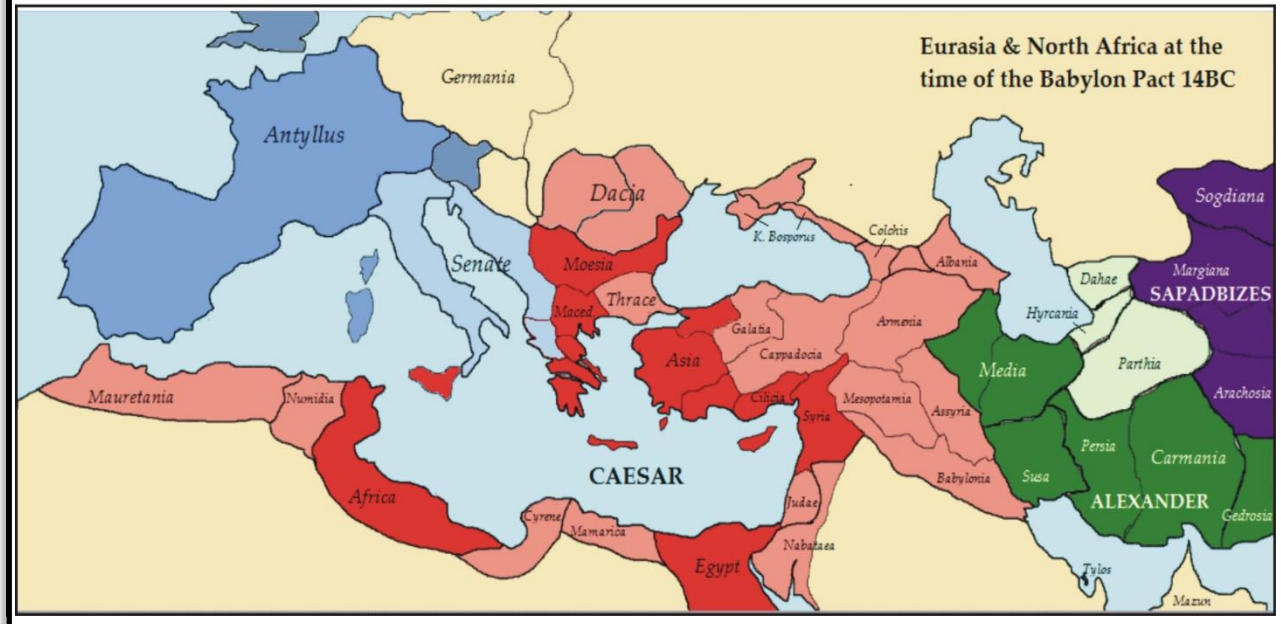
In the second half of the 3rd century BC, the region was incorporated into the Bactrian kingdom, but in 205–206 BC, Euthydema re-incorporated it into Greek rule. In the middle of

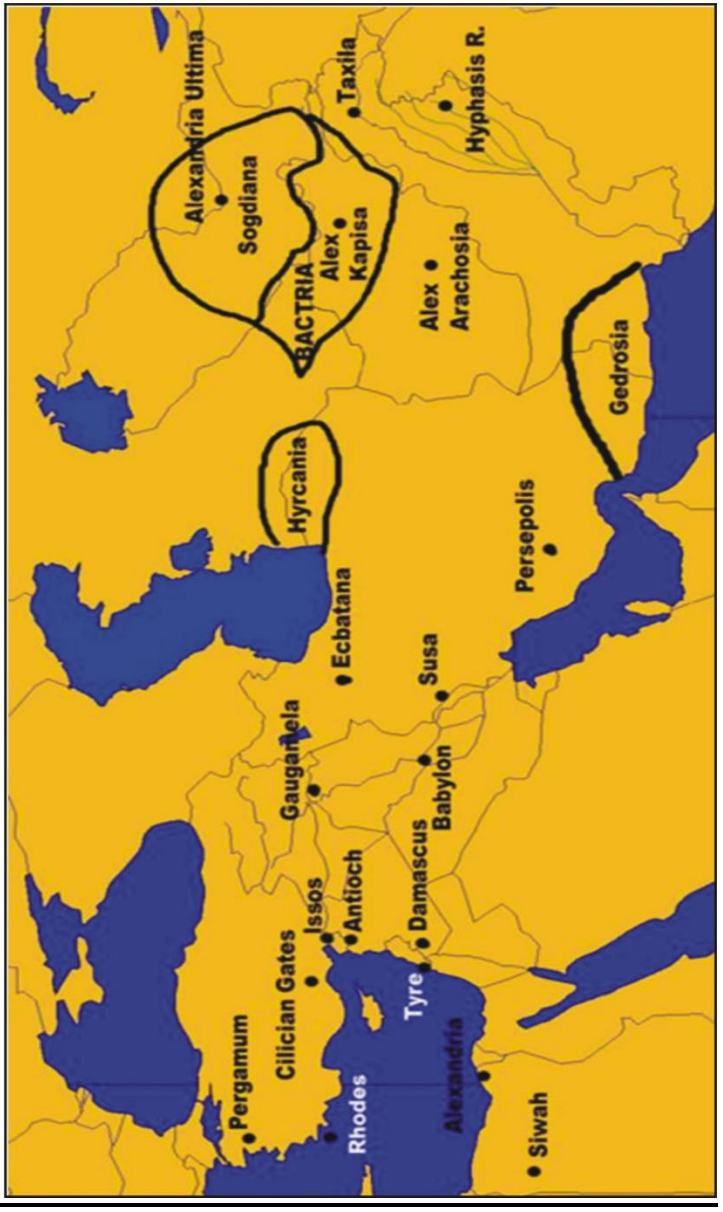
the 2nd century BC, the region was occupied by the Parthian government of Arsaces.

The Sakas occupied Drangiana in the 1st and 2nd centuries BC, and the region was named Sakistan because of the Sakas. The Arabs, at the time of their invasions, wrote Sakistan as Sijistan, and now this region is called Sistan.

Arakozia
Arachosia
(Khurāsan)
Media
Holy Land
(Israel)
Arabia

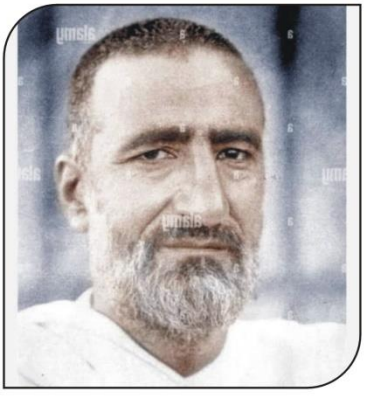
Dahaestan, Gorgan and Parthia




Alexandria Ultima
Sogdiana
Taxila
Hyphasis R.
BACTRIA
Alex
Kapisa
Alex
Arachosia
Gedrosia
Hyrcania
Persepolis
Ecbatana
Susa
Gaugamela
Babylon
Damascus
Issos
Antioch
Cilician Gates
Tyre
Pergamum
Rhodes
Alexandria
Siwah

Gedrosia

Great People



Abdul Ghafar Khan



Maozetang



Mahatma Gandhi



Nelson Mandela

The king who ruled half the World



Dara the Great



Korash the Great



Zarkiz



Sikandar the Great

Famous Warrior Rulers



Halako Khan



Ghanges Khan



Amir Taimoor



Hitler

Conclusion

Various historians have written many books about the Pashtuns. The historians who have written these books include very famous historians. But my approach is a little different from those historians. In my book, I have tried to include only those historical references that are authentic, confirmed by various historians and accepted by the common man as being based on reality, instead of hearsay about the ancestors of the Pashtuns and their initial residence. I have also trite to prove genetically that who are Pashtoon.

Historians have linked the Pashtuns to several ancient peoples, the most prominent of which are the Israelites and the Aryans. I have included the views of almost all historians in my book.

The nations with which the Pashtuns are associated have been shown. I have carefully studied the color, race, appearance, lifestyle, religion, language, place of residence, customs, DNA etc. of all these nations from various sources.

I have also studied the DNA of Pashtuns and compared the Pashtuns' Heplo group with the Heplo groups of other nations and try to determine which nations is genetically similar to Pashtuns the Pashtuns are genetically similar to Pashtun.

I have tried to show that the people with whom I associate the Pashtuns have the same place of residence as the Pashtuns. Their language should be the same as the Pashtuns, there should be no difference between their appearance and the appearance of the Pashtuns, and it should be proven that both

are of the same race and color. There may be difference between their customs and traditions and those of the Pashtuns because with the passage of time, the customs and traditions of the people differ, but genetically both are the same. I have tried my best to find out whether these people belong to all Pashtuns or to a particular tribe of Pashtuns, and when I have come to the conclusion that this people and a particular tribe of Pashtuns have all the characteristics in common and there is not a single difference between them. Then I have linked this people with this tribe of Pashtuns.

I have included references to authentic histories in this book so that I can provide Pashtuns with realistic information about their ancestors instead of traditional tales and stories and show Pashtuns a way to reach their roots that they can follow to reach the bottom of reality. I am extremely grateful to all the friends and well-wishers who have helped me in writing and editing this book. Especially

I am deeply grateful to my daughter Gul Ranga, who helped me to correct the errors in my book.

By the grace of God I have not only reached to the roots of Pashtuns but I have fined out roots of all Pashtun tribes.

I have also shared my information with history and language experts so that my mistakes can be corrected. However, if I have made any mistakes in this book or there is any discrepancy in my references, the readers are requested to contact me on mobile number 0301-8917023 and point out my mistakes so that I can correct these mistakes in the next issue.

Or contact this address.

Muhammad Jamil Khan Bazizkhel
Village Chongai, P/S Shamuzai area, District Swat

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